# تفسير الإمام العسكري(عليه السلام)

# COMMENTARY OF IMAM AL-ASKARI[asws]

**التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)**

## COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL-ASKARI[asws]

## PART EIGHT

# بسم الله الرحمن الرحيم

# IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

## السورة التي يذكر فيها البقرة

## THE CHAPTER WHICH MENSTIONS THE COW

## (CONTINUED)

### ــ اشارة إلى حديث العباءة: ــ

### REFERENCE TO THE HADEETH OF THE CLOAK

261 ـ وأما تأييد الله عزوجل لعيسى (عليه السلام) بروح القدس، فان جبرئيل هو الذي لما حضر رسول الله (صلى الله عليه وآله) ـ وهو قد اشتمل بعباءته القطوانية على نفسه وعلى علي وفاطمة والحسين والحسن (عليهم السلام) وقال: " اللهم هؤلاء أهلي، أنا حرب لمن حاربهم، وسلم لمن سالمهم، محب لمن أحبهم، ومبغض لمن أبغضهم، فكن لمن حاربهم حربا، ولمن سالمهم سلما، ولمن أحبهم محبا، ولمن أبغضهم مبغضا ".

And Allah[azwj] Strengthened Isa[asws] by the Holy Spirit, and it was Jibraeel[as] whom presented himself to the Messenger of Allah[saww] when he[saww] put a Qatwany cloak over himself[saww], over Ali[asws] and Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and said: 'Our[asws] Lord[azwj]! These[asws] are my[saww] family. I[saww] fight against that who fights against them[asws], and am peaceful with the one who makes peace with them[asws]. I[saww] love the one who loves them[asws] and am hateful towards the one who hates them[asws]. So, You[azwj] Fight against those that fight them[asws], and Make peace with the one who makes peace with them[asws], and Love the one who loves them[asws] and Hate the one who hates them[asws]'.

فقال الله عزوجل: " قد أجبتك إلى ذلك يا محمد ". فرفعت ام سلمة جانب العباءة لتدخل، فجذبه رسول الله (صلى الله عليه وآله) وقال: لست هناك وإن كنت في خير وإلى خير. وجاء جبرئيل (عليه السلام) متدبرا وقال: يا رسول الله اجعلني منكم! قال: أنت منا. قال: أفأرفع العباءة وأدخل معكم؟ قال: بلى. فدخل في العباءة، ثم خرج وصعد إلى السماء إلى الملكوت الاعلى، وقد تضاعف حسنه وبهاؤه.

Allah[azwj] the Almighty Said: 'I[azwj] have Approved (your prayers) you[saww] O Muhammad[saww]!' Lady Umme Salma[sa] lifted up a corner of the cloak and tried to enter it with them[asws], but the Messenger of Allah[saww] snatched it away from her[asws] and said: 'Not there! You[asws] are in good and on good'. Jibraeel[as] came over wearing a blanket and said: 'O Messenger of Allah[saww], Allah[azwj] has Sent me to you[saww]!' He[saww] said: 'You[as] are from us[asws]'. He said: 'Shall I[as] lift this cloak and enter with you[asws]?' Prophet[saww] said: 'Yes'. He entered under the cloak, and then came out of it and flew off to the sky towards the high Angels[as], and his[as] beauty had increased many fold'.

وقالت الملائكة: قد رجعت بجمال خلاف ما ذهبت به من عندنا! قال: وكيف لا أكون كذلك وقد شرفت بأن جعلت من آل محمد (صلى الله عليه وآله) وأهل بيته؟! قالت الاملاك في ملكوت السماوات والحجب والكرسي والعرش: حق لك هذا الشرف أن تكون كما قلت. وكان علي (عليه السلام) معه جبرئيل عن يمينه في الحروب، وميكائيل عن يساره وإسرافيل خلفه، وملك الموت أمامه.

The Angels[as] said to him: 'When you have returned your majesty is different from when it first was when you left!' Jibraeel[as] said: 'Why should it not be that for I have been honoured as 'Ahlul Bait' by Muhammad[asws] and his[saww] Household[asws]?' The Angels[as] of the heavens and the Veils and the Chair and the Throne said: 'You are deserving of such prestige, if it is as you have said'. And whenever Ali[asws] used to go into battles, there used to be with him[asws] Jibraeel[as] on his[asws] right, and Mikaeel[as] on his[asws] left and Israfeel[as] behind him[asws] and the Angel of death in front of him[asws]'.

262 - وأما ابراء الاكمه والابرص، والانباء بما يأكلون وما يدخرون في بيوتهم، فان رسول الله (صلى الله عليه وآله) لما كان بمكة قالوا: يا محمد إن ربنا هبل، الذى يشفي مرضانا، وينقذ هلكانا، ويعالج جرحانا. قال (صلى الله عليه وآله): " كذبتم، ما يفعل هبل من ذلك شيئا، بل الله تعالى يفعل بكم ما يشاء من ذلك. قال (عليه السلام): فكبر هذا على مردتهم، فقالوا: يا محمد ما أخوفنا عليك من هبل أن يضربك باللقوة والفالج والجذام والعمى، وضروب العاهات لدعائك إلى خلافه.

As for the curing of the blind and the leper and the informing of what had been eaten and that which had been hidden in the houses, the Messenger of Allah[saww] was in Mecca, and the polytheists said: 'O Muhammad[saww]! Our lord

is Hobal who cures our sick, and gives salvation to our dead and treats the wounded'. He[saww] said: 'You are liars! Hobal does not do anything from that, but Allah[azwj] does for you whatever that He[saww] so Desires to'. Ali[asws] said: 'You are magnifying this for him'. They said: 'O Muhammad[saww]! We are scared about you[saww] from Hobal lest he inflicts you with a stroke, or leprosy or blindness, and disabilities due to your supplication to other than Hobal'.

قال (صلى الله عليه وآله): لن يقدر على شئ مما ذكرتموه إلا الله عزوجل. قالوا: يا محمد فان كان لك رب تعبده لا رب سواه، فاسأله أن يضربنا بهذه الآفات التي ذكرناها لك حتى نسأل نحن هبل أن يبرأنا منها، لتعلم أن هبل هو شريك ربك الذي إليه تومي وتشير.

He[saww] said: 'He does not have power over any of these things that you are mentioning, except Allah[azwj] the Almighty'. They said: 'O Muhammad[saww]! If there is a Lord[azwj] that you[saww] worship and there is no Lord[azwj] other than Him[azwj], then ask Him[azwj] to inflict upon us these afflictions which we have mentioned, and we will then go and ask Hobal to keep us away from these, then it will be known that Hobal is a partner with your[saww] Lord[azwj] Whom you[saww] are referring to'.

فجاءه جبرئيل (عليه السلام) فقال: ادع أنت على بعضهم، وليدع علي على بعض. فدعا رسول الله (صلى الله عليه وآله) على عشرين منهم، ودعا علي (صلى الله عليه وآله) على عشرة. فلم يريموا مواضعهم حتى برصوا وجذموا وفلجوا ولقوا وعموا، وانفصلت عنهم الايدي والارجل، ولم يبق في شئ من أبدانهم عضو صحيح إلا ألسنتهم وآذانهم، فلما أصابهم ذلك صيربهم إلى هبل ودعوه ليشفيهم، وقالوا: دعا على هولاء محمد وعلي، ففعل بهم ما ترى فاشفهم.

Jibraeel[as] came over to him[saww] and said: 'Supplicate on some of them and let Ali[asws] supplicate over some of them'. The Messenger of Allah[saww] supplicated on twenty of them and Ali[asws] supplicated on ten of them. They had not even reached their homes when they were affected by leprosy and stroke and blindness, and their hands and legs fell apart, and there did not remain any part of their bodies unaffected except for their tongues and ears. Their companions took them to Hobal and supplicated for their cure and said: 'Muhammad[saww] and Ali[asws] have supplicated over them, so affect a cure for them'.

فناداهم هبل: يا أعداء الله وأي قدرة لي على شئ من الاشياء؟ والذى بعثه إلى الخلق أجمعين، وجعله أفضل النبيين والمرسلين، لو دعا علي لتهافتت أعضائي وتفاصلت أجزائي، واحتملتني الرياح وتذروا إياي حتى لا يرى لشئ مني عين ولا أثر، يفعل الله ذلك بي حتى يكون أكبر جزء مني دون عشر عشير خردلة.

Hobal called out to them: 'O enemies of Allah^azwj! What power do I have over any thing? And he^saww has been Sent to all creation and is higher than the Prophets^asws and the Messengers^asws. Had they^asws supplicated on me then my parts would have fallen-off of me and the wind would have carried them away and scattered them until nothing would be seen of me or any of its effects. If Allah^azwj were to Do this to me, then the biggest of my parts would become like one hundredth of a grain'.

فلما سمعوا ذلك من هبل ضجوا إلى رسول الله (صلى الله عليه وآله) وقالوا: قد انقطع الرجاء عمن سواك، فأغثنا وادع الله لاصحابنا، فانهم لايعودون إلى أذاك. فقال رسول الله (صلى الله عليه وآله): شفاؤهم يأتيهم من حيث أتاهم داؤهم، عشرون علي وعشرة على علي. فجاءوا بعشرين، فأقاموهم بين يديه، وبعشرة أقاموهم بين يدي علي (عليه السلام).

When they heard this from Hobal, they broke down and came to the Messenger of Allah^saww and said: 'All avenues have been cut off from us except yours^saww. Help us and supplicate to Allah^azwj for our companions and they will no longer be your^saww enemies or attempt to hurt you^saww'. The Messenger of Allah^saww said: ' I^saww will cure twenty of them and Ali^asws will cure ten of them'. They brought twenty of them in from of him^saww and ten of them in front of Ali^asws'.

فقال رسول الله (صلى الله عليه وآله) للعشرين: غضوا أعينكم، وقولوا: اللهم بجاه من بجاهه ابتليتنا، فعافنا بمحمد وعلي والطيبين من آلهما. وكذلك قال علي (عليه السلام) للعشرة الذين بين يديه. فقالوها، فقاموا فكأنما انشطوا من عقال، ما بأحد منهم نكبة وهو أصح مما كان قبل أن اصيب بما اصيب. فآمن الثلاثون وبضع أهليهم، وغلب الشقاء على - أكثر - الباقين.

The Messenger of Allah^saww said to the twenty of them: 'Close your eyes and say: 'Our Lord^azwj! For the sake of those^asws that You^azwj have engulfed us in these afflictions, Make us well again by Muhammad^saww and Ali^asws and the goodly from their^asws Progeny^asws'. And Ali^asws also said the same to the ten of them that were in front of him^asws. They said these words, and then stood up well again, and there was not one of them who were not as well as this before these afflictions. The thirty of them and some of their families expressed their belief, but the rest of them were overcome with doubt'.

263 - وأما الانباء بما كانوا يأكلون وما يدخرون في بيوتهم، فان رسول الله (صلى الله عليه وآله) - لما برؤا - قال لهم: آمنوا. فقالوا: آمنا. فقال: ألا أزيدكم بصيرة؟ قالوا: بلى. قال: أخبركم بما تغذى به هؤلاء وتداووا؟ - فقالوا: قل يا رسول الله. فقال: - تغذى فلان بكذا، وتداوى فلان بكذا، وبقي عنده كذا حتى ذكرهم أجمعين، ثم قال: ياملائكة ربي احضروني بقايا غذائهم ودوائهم على أطباقهم وسفرهم. فأحضرت الملائكة ذلك، وأنزلت من السماء بقايا طعام اولئك ودوائهم.

And as for the informing of what had been eaten and that which had been hidden in the caves and in their homes, the Messenger of Allah[saww] said to those who had just cured: 'Express belief!' They said: 'We believe'. He[saww] said: 'Shall I[saww] increase your vision?' They said: 'Yes'. He[saww] said: 'Shall I[saww] inform you of what food they have eaten and what medicines they have taken?' They said: 'Say It, O Messenger of Allah[saww]!' He[saww] said: 'So and so has eaten this and taken that medicine'. He[saww] informed about all of them and then said: 'O Angels of my[saww] Lord[azwj]! Bring to my presence their food and medicines which are left-over from their cupboards'. The Angels brought them to his[saww] presence, and brought down from the sky the rest of their food and medicines'.

فقالوا: هذه البقايا من المأكول كذا، والمداوى به كذا. ثم قال: يا أيها الطعام أخبرنا، كم اكل منك؟ فقال الطعام: اكل مني كذا، وترك مني كذا، وهو ما ترون. وقال بعض ذلك الطعام: أكل صاحبي - هذا - مني كذا وبقي مني كذا، (وجاء به) الخادم فأكل مني كذا، وأنا الباقي. فقال رسول الله (صلى الله عليه وآله): فمن أنا؟ فقال الطعام والدواء: أنت رسول الله صلى الله عليك وآلك. قال: فمن هذا؟ - يشير إلى علي (عليه السلام) - فقال الطعام والدواء: هذا أخوك سيد الاولين والآخرين، ووزيرك أفضل الوزراء، وخليفتك سيد الخلفاء.

He[saww] said: 'This is the left-over from what that one has eaten and his medicines as well'. Then he[saww] said: 'O you food, tell me, who had eaten from you?' The food said: 'So and so ate from me, and left some of me and he did not see'. Some of that food said: 'My owner ate some of me and left some, and the servant ate some from me and I am still left-over'. The Messenger of Allah[saww] asked: 'Who am I[saww]?' The food and the medicine said: 'You are the Messenger of Allah[saww]. Salutations be on you[saww] and your[saww] Progeny[asws]'. He[saww] asked: 'Who is this?' Indicating towards Ali[asws]. The food and medicine said: 'This is your[saww] brother the chief of the former ones and the later ones and from your[saww] family the best of the successors and your[saww] Caliph, the chief of the Caliphs'.

264 - ثم وجه الله العذل نحو اليهود - المذكورين - في قوله تعالى: (ثم قست قلوبكم) (أفكلما جاءكم رسول بما لا تهوى أنفسكم) فأخذ عهودكم ومواثيقكم بما لا تحبون من بذل الطاعة لاولياء الله الافضلين وعباده المنتجبين محمد وآله الطاهرين لما قالوا لكم كما أداه إليكم أسلافكم الذين قيل لهم: إن ولاية محمد - وآل محمد - هي الغرض الاقصى والمراد الافضل، ما خلق الله أحدا من خلقه ولا بعث أحدا من رسله إلا ليدعوهم إلى ولاية محمد وعلي وخلفائه (عليهم السلام) ويأخذ به عليهم العهد ليقيموا عليه وليعمل به سائر عوام الامم.

Then Allah[azwj] Addresses those Jews who have been mentioned in the Words of the High "*Then your hearts hardened after that*" – 2:74 : "*What! whenever then a messenger came to you with that which your souls did not desire*" – 2:87 The oath and covenant was taken from you which you did not like from the obedience to the preferable Guardians from Allah[azwj] and His[azwj] Chosen servants Muhammad[saww] and his[saww] Purified Progeny[asws] as had been taken

from your ancestors who were told: 'The Mastership of Muhammad[saww] and the Progeny[asws] of Muhammad[saww] is the highest purpose. Allah[azwj] has not Created any one from His[azwj] creation and has not Sent any of His[azwj] Messengers[asws] except Invited them to the Mastership of Muhammad[saww] and Ali[asws] and their[asws] Caliphs[asws] and taken from them the oath and established it to them and that all the nations will act on it'.

فلهذا (استكبرتم) كما استكبر أوائلكم حتى قتلوا زكريا ويحيى، واستكبرتم أنتم حتى رمتم قتل محمد وعلي (عليهما السلام) فخيب الله تعالى سعيكم ورد في نحوركم كيدكم وأما قوله عزوجل: (تقتلون) فمعناه قتلتم، كما تقول من توبخه ويلك كم تكذب وكم تمخرق؟ ولا تريد ما - لم - يفعله بعد، وإنما تريد: كم فعلت، وأنت عليه موطن.

And about this "*you were insolent*" as were arrogant your formers ones until they killed Zakariya[as] and Yahya[as], so were you arrogant until you intended to kill Muhammad[saww] and Ali[asws] but Allah[azwj] frustrated your efforts and overturned your plots against you. And as for the Words of the Almighty "*and some you slew*" the meaning of it is that they killed them. It is as you sometimes say to the one who chides you: 'How long will you lie and for how long will you chide me?' And he does not mean what he will be doing next, but the act that he has already performed and is still happy with it'.

## ـ واقعة ليلة العقبة: ـ

## INCIDENT OF THE NIGHT OF AQABA

265 ـ قال الامام (عليه السلام): ولقد رامت الفجره الكفرة ليلة العقبة قتل رسول الله (صلى الله عليه وآله) ـ على العقبة ـ ورام من بقي من مردة المنافقين بالمدينة قتل علي بن أبي طالب (عليه السلام) فما قدروا على مغالبة ربهم، حملهم على ذلك حسدهم لرسول الله (صلى الله عليه وآله) في علي (عليه السلام) لما فخم من أمره، وعظم من شأنه.

Imam Hassan Al-Askari[asws] said: 'And when the immoral infidels intended to kill the Messenger of Allah[saww] on the night of Aqaba – by pushing him[saww] into the ravine – the remaining of the stubborn hypocrites in Medina intended to kill Ali Bin Abu Talib[asws], but they did not have the power to overcome their Lord[azwj]. They bore envy to the Messenger of Allah[saww] and in Ali[asws] when he[saww] gave him[asws] the prestigious order and the greatness of his[asws] majesty'.

من ذلك: أنه لما خرج من المدينة ـ وقد كان خلفه عليها قال له: إن جبرئيل أتاني وقال لي: يا محمد إن العلي الاعلى يقرئك السلام ويقول لك: يا محمد إما أن تخرج أنت ويقيم علي، أو يخرج علي وتقيم أنت، لابد من ذلك، فان عليا قد ندبته لاحدى اثنتين، لا يعلم أحد كنه جلال من أطاعني فيهما، وعظيم ثوابه غيري. فلما خلفه، أكثر المنافقون ـ الطعن ـ فيه، فقالوا: مله وسئمه، وكره صحبته فتبعه علي (عليه السلام) حتى لحقه ـ وقد وجد مما قالوا فيه ـ

From that – when they exited from Medina – and left Ali[asws] behind, he[saww] said to them: 'Jibraeel came to me[saww] and said: 'O Muhammad[saww]! The Most High has Sent to you[saww] His[azwj] Salutation and Said: 'Either you[saww] come out (from Medina) and establish Ali[asws] there, or Ali[asws] comes out and you[saww] stay there. The mandate for Ali[asws] is to do one of the two, and no one other than I[azwj] Know the majesty that I[azwj] have Bestowed upon him[asws] for either of these two actions and the great rewards'. Most of the hypocrites who were left behind chided him[asws] and said: 'He[saww] has got some dispute with him[asws] and abhors his[asws] company'. Ali[asws] was grieved at hearing this and so he[asws] went to him[saww] and told him[saww] what he[asws] had heard'.

## ـ حديث المنزلة: ـ

## HADEETH OF THE STATUS

فقال رسول الله (صلى الله عليه وآله): ما أشخصك عن مركزك؟ قال: بلغني عن الناس كذا وكذا. فقال له: " أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي ".

The Messenger of Allah[saww] said: 'Why did you leave from your position?' He[asws] said: 'I heard such and such from the people'. He[saww] said to him[asws]: 'Are you[asws] not happy that you[asws] are of the status to me[saww] as Haroun[asws] was to Musa[asws], except that there will be no Prophet[asws] after me[saww]?'

فانصرف علي (عليه السلام) إلى موضعه، فدبروا عليه أن يقتلوه، وتقدموا في أن يحفروا له في طريقه حفيرة طويلة قدر خمسين ذراعا، ثم غطوها بحصررقاق ونثروا فوقها يسيرا من التراب، بقدر ما غطوا وجوه الحصر، وكان ذلك على طريق علي (عليه السلام) الذى لابد له من سلوكه ليقع هو ودابته في الحفيرة التي قد عمقوها، وكان ما حوالي المحفور أرض ذات حجارة، ودبروا على أنه إذا وقع مع دابته في ذلك المكان كبسوه بالاحجار حتى يقتلوه.

He[saww] told Ali[asws] to return to his[asws] position. They plotted to kill him[asws] on the way by digging a deep hole of fifty cubits long, then covered it up with leaves and threw some soil over it in order to conceal it. This was on the road that was necessary for Ali[asws] to take and there was no alternative to it. This hole was dug in a rocky area and they plotted that when he[asws] falls down into it, they will stone him[asws] to death.

فلما بلغ على (عليه السلام) قرب المكان لوى فرسه عنقه، وأطاله الله فبلغت جحفلته اذنه وقال: يا أمير المؤمنين قد حفر ههنا ودبر عليك الحتف ـ وأنت أعلم ـ لا تمر فيه. فقال له علي (عليه السلام): " جزاك الله من ناصح خيرا، كما تدبر بتدبيري فان الله عزوجل لا يخليك من صنعه الجميل ".

When Ali[asws] came near to the place, the horse turned its neck, and Allah[azwj] elongated it so that its mouth reached near his[asws] ears, and it said: 'O Commander of the Faithful[asws]! They have dug a hole here and have plotted, and you[asws] know better. Do not pass from here'. Ali[asws] said to it: 'May Allah[azwj] Reward you for your good advice for you thought good for me[asws]. Allah[azwj] the Almighty will not keep you bereft of physical beauty'.

وسار حتى شارف المكان فتوقف الفرس خوفا من المرور على المكان. فقال علي (عليه السلام): سر باذن الله تعالى سالما سويا، عجيبا شأنك، بديعا أمرك. فتبادرت الدابة، فاذا الله عزوجل قد متن الارض وصلبها ولام حفرها وجعلها كسائر الارض.

And the horse came close to the place and stopped out of fear of passing over it. Ali[asws] said to it: 'Go over it by the Permission of Allah[azwj] in safety and in one piece. Allah[azwj] will Display strange things for you'. The horse galloped across it. Allah[azwj] the Almighty had made the earth over the hole as hard as that surrounding it'.

فلما جاوزها علي (عليه السلام) لوى الفرس عنقه، ووضع جحفلته على اذنه، ثم قال: ما أكرمك على رب العالمين، جوزك على هذا المكان الخاوي؟! فقال أمير المؤمنين (عليه السلام): جازاك الله بهذه السلامة عن تلك النصيحة التي نصحتني.

When Ali[asws] had passed over it, the horse turned its head to be next to his[asws] ears and said: 'How prestigious you are with the Lord[azwj] of the worlds for making you[asws] pass over this void!' The Commander of the Faithful[asws] said: 'Allah[azwj] has Rewarded you for your good advice to me[asws] by making you pass safely over it'.

ثم قلب وجه الدابة إلى ما يلي كفلها والقوم معه بعضهم كان أمامه، وبعضهم خلفه، وقال: اكشفوا عن هذا المكان. فكشفوا ـ عنه ـ فاذا هو خاو، ولا يسير عليه أحد إلا وقع في الحفيرة، فأظهر القوم الفزع، والتعجبب مما رأوا.

Then he[asws] turned his head around towards the group which were with him[asws], some of whom were in front and some were behind, and said: 'Uncover this place'. They uncovered it and saw that it was a pit, and no one could have walked over it without falling down into it. The group displayed panic and were astonished.

فقال على (عليه السلام) للقوم: أتدرون من عمل هذا؟ قالوا: لا ندري. قال (عليه السلام): لكن فرسي هذا يدري. ـ ثم قال: ـ يا أيها الفرس كيف هذا؟ ومن دبر هذا؟ فقال الفرس: يا أمير المؤمنين إذا كان الله عزوجل يبرم ما يروم جهال الخلق نقضه أو كان ينقض ما يروم جهال الخلق إبرامه، فالله هو الغالب والخلق هم المغلوبون فعل هذا يا أمير المؤمنين فلان وفلان وفلان إلى أن ذكر العشرة بمواطاة من أربعة وعشرين، هم مع رسول الله (صلى الله عليه وآله) في طريقه. ثم دبروا ـ هم ـ على أن يقتلوا رسول الله (صلى الله عليه وآله) على العقبة والله عزوجل من وراء حياطة رسول الله (صلى الله عليه وآله)، وولي الله لا يغلبه الكافرون.

Ali[asws] said to the people: 'Do you know who has done this?' They said: 'We do not know'. He[asws] said: 'But, my horse knows'. Then he[asws] said: 'O you horse! How did this happen? Who has plotted this?' The horse said: 'O Commander of the Faithful[asws]! If Allah[azwj] Wanted to strengthen an affair, and the ignorant ones wanted to spoil it, He[azwj] will Make it happen, or spoil that which the ignorant ones wanted to strengthen. Allah[azwj] is the Overcomer and the creation is the one, which is overcome. This deed was done by so and so, O Commander of the Faithful[asws]'. The horse named ten of them and said: 'And this was done by the collusion of twenty four of them who are on the road with the Messenger of Allah[saww]. Then they plotted to kill the Messenger of Allah[saww] at Aqaba, and Allah[azwj] the Almighty is Supporting the Messenger of Allah[saww] and is the Guardian for him[saww] and will not let the unbelievers overcome him[saww]'.

فأشار بعض أصحاب أمير المؤمنين (عليه السلام) بأن يكاتب رسول الله (صلى الله عليه وآله) بذلك ويبعث رسولا مسرعا، فقال أمير المؤمنين (عليه السلام): إن رسول الله إلى محمد رسوله الله (صلى الله عليه وآله) أسرع وكتابه إليه أسبق، فلا يهمنكم هذا.

Some companions indicated to the Commander of the Faithful[asws] to send a letter to the Messenger of Allah[saww] about that through someone. The Commander of the Faithful[asws] said: 'The Message of Allah[azwj] to the Messenger of Allah[saww] will get there quicker than my[asws] message will. Do not worry about this'.

فلما قرب رسول الله (صلى الله عليه وآله) من العقبة التي بازائها فضائح المنافقين والكافرين نزل دون العقبة، ثم جمعهم فقال لهم: هذا جبرئيل الوحي الامين يخبرني: " إن عليا دبر عليه كذا وكذا، فدفع الله عزوجل عنه بألطافه وعجائب معجزاته بكذا وكذا، إنه صلب الارض تحت حافر دابته وأرجل أصحابه، ثم انقلب على ذلك الموضع علي (عليه السلام) وكشف عنه، فرأيت الحفيرة ثم إن الله عزوجل لامها كما كانت لكرامته عليه، وأنه قيل له: كاتب بهذا وأرسل إلى رسول الله، فقال علي: رسول الله إلى رسول الله أسرع، وكتابه إليه أسبق ". ولم يخبرهم رسول الله (صلى الله عليه وآله) بما قال علي (عليه السلام) على باب المدينة: إن من مع رسول الله سيكيدونه ويدفع الله عزوجل عنه.

When the Messenger of Allah[saww] came near Aqaba, he[saww] gathered the hypocrites and the infidels and said to them: 'This trustworthy Jibraeel[as] informs me: 'Certain people plotted against Ali[asws], but Allah[azwj] Defended him[asws] miraculously. He[azwj] leveled the pit with the ground for his[asws] horse and companions to go across it, and Ali[asws] uncovered it for them, and they saw the pit as it was before. They said to him[asws]: 'Send a message to the Messenger of Allah[saww]'. Ali[asws] said to them: 'The Message of Allah[azwj] to the Messenger of Allah[saww] is quicker as compared with sending a messenger'. And the Messenger of Allah[saww] did not inform them what Ali[asws] had said at the gate of Medina that: 'With the Messenger of Allah[saww] are those that are plotting against him[saww] and Allah[azwj] the Almighty will Defend him[saww]'.

فلما سمع الاربعة والعشرون أصحاب العقبة ما قاله (صلى الله عليه وآله) في أمر علي (عليه السلام) قال بعضهم لبعض: ما أمهر محمدا بالمخرقة، إن فيجا مسرعا أتاه، أو طيرا من المدينة من بعض أهله وقع عليه**!؟** إن عليا قتل بحيلة كذا وكذا وهو الذى واطأنا عليه أصحابنا فهو الآن لما بلغه كتم الخبر، وقلبه إلى ضده، يريد أن يسكن من معه، لئلا يمدوا أيديهم على، وهيهات والله ما لبث عليا بالمدينة إلا حينه ـ ولا أخرج محمدا إلى هاهنا إلا حينه ـ وقد هلك علي وهو ههنا هالك لا محالة، ولكن تعالوا حتى نذهب إليه ونظهر له السرور بأمر علي ليكون أسكن لقلبه إلينا، إلى أن نمضي فيه تدبيرنا. فحضروه وهنؤوه على سلامة علي من الورطة التي رامها أعداؤه.

When the twenty-four companions of the Aqaba heard what he^saww had said in the affair of Ali^asws, they said among themselves: 'Muhammad^saww is an expert in deceit. He has received the message very quickly from a bird of Medina from some of his^saww family! Surely Ali^asws has been killed and he^saww is finding excuses for it and is telling us this so that our companions who have now been informed, do not get restless and will be calm with him^saww and will not lay their hands on him^saww. And Allah^azwj did not Send Ali^asws to Medina but for a time and did not Make Muhammad^saww come out here, but for a time. Ali^asws has certainly died over there but he^saww is not telling us the news and is keeping the affair of Ali^asws a secret. Let us go and wish him^saww happiness so that his^saww heart will be at rest over us so that our plot against him^asws can be easier to achieve'. They came to his^saww presence and congratulated him^asws on the safety of Ali^asws from the enemies'.

## - اشارة إلى أن محبى على (عليه السلام) أفضل من الملائكة -

## REFERENCE TO THOSE THAT LOVE ALI^asws AS BEING HIGHER THAN THE ANGELS

ثم قالوا له: - يا رسول الله - أخبرنا عن علي أهو أفضل أم ملائكة الله المقربون؟ فقال رسول الله (صلى الله عليه وآله): وهل شرفت الملائكة إلا بحبها لمحمد وعلي وقبولها لولايتهما؟ إنه لا أحد من محبي على (عليه السلام) وقد نظف قلبه من قذر الغش والدغل والغل ونجاسات الذنوب إلا كان أطهر وأفضل من الملائكة.

Then they said to him: 'O Messenger of Allah^saww! Inform us, is Ali^asws higher or the Angels of Proximity of Allah^azwj?' The Messenger of Allah^saww said: **'Was not the prestige of the Angels only due to their acceptance of the Mastership of Muhammad^saww and Ali^asws? There is not one from those that love Ali^asws whose heart is free from the dirt of cheating and the Impurity of sins except that he would have been purer and higher than the Angels**'.

وهل أمر الله الملائكة بالسجود لآدم إلا لما كانوا قد وضعوه في نفوسهم؟ إنه لا يصير في الدنيا خلق بعدهم إذا رفعوا عنها إلا وهم - يعنون أنفسهم - أفضل منه في الدين فضلا، وأعلم بالله وبنبيه علما. فأراد الله أن يعرفهم أنهم قد أخطأوا في ظنونهم واعتقاداتهم، فخلق آدم وعلمه الاسماء كلها، ثم عرضها عليهم، فعجزوا عن معرفتها، فأمر آدم أن ينبئهم بها، وعرفهم فضله في العلم عليهم. ثم أخرج من صلب آدم ذريته منهم الانبياء والرسل والخيار من عباد الله أفضلهم محمد، ثم آل محمد، ومن الخيار الفاضلين منهم أصحاب محمد وخيار امة محمد.

Was not the Order of Allah^azwj to the Angels for the prostration to Adam^asws except for what was in their hearts? They knew that any creation after them will be higher than them and more preferable in this world and will be taught the knowledge by Allah^azwj and His^azwj Prophet^asws. Allah^azwj Intended them^as to know their faults in their beliefs, so He^azwj Created Adam^asws and taught him^asws all the Names, then Asked the angels^as about these, and they^as were frustrated in understanding these, then Ordered Adam^asws to inform them, and they understood the preference of his^asws knowledge over theirs. Then will appear from the loin of Adam^asws, his^asws descendants, the Prophets^as and the Messengers^as and the best ones from the servants of Allah^azwj the most preferable being Muhammad^saww, then the Progeny^asws of Muhammad^saww, and from the good virtuous ones from the companions of Muhammad^saww and the good from the community of Muhammad^saww.

وعرف الملائكة بذلك أنهم أفضل من الملائكة (إذا احتملوا) ما حملوه من الاثقال وقاسوا ما هم فيه من تعرض أعوان الشياطين ومجاهدة النفوس، واحتمال أذى ثقل العيال، والاجتهاد في طلب الحلال، ومعاناة مخاطرة الخوف من الاعداء - من لصوص مخوفين، ومن سلاطين جورة قاهرين - وصعوبة المسالك في المضائق والمخاوف، والاجزاع والجبال والتلال لتحصيل أقوات الانفس والعيال من الطيب الحلال.

And He[azwj] Made the Angels[as] understand by this that they are higher than the Angels[as] for they bear that which the Angels did not express, the weight of the afflictions of Satans and their struggle against their selves, and the bearing of the weight of adversities, and their struggle in the acquisition of the permissible, and their suffering in the living in fear from the enemies, from the thieves and from the compulsive rulers who abhor them, and their traveling in difficult and dangerous roads and mountains in the acquisition of good and permissible livelihoods for themselves and their families.

عرفهم الله عزوجل أن خيار المؤمنين يحتملون هذه البلايا، ويتخلصون منها ويحاربون الشياطين ويهزمونهم، ويجاهدون أنفسهم بدفعها عن شهواتها، ويغلبونها مع ما ركب فيهم من شهوة الفحولة وحب اللباس والطعام والعز والرئاسة، والفخر والخيلاء، ومقاساة العناء والبلاء من إبليس - لعنه الله - وعفاريته، وخواطرهم وإغوائهم واستهوائهم، ودفع ما يكابدونه من ألم الصبر على سماع الطعن من أعداء الله، وسماع الملاهي، والشتم لاولياء الله، ومع ما يقاسونه في أسفارهم لطلب أقواتهم والهرب من أعداء دينهم، والطلب لمن يأملون معاملته من مخالفيهم في دينهم.

Allah[azwj] the Almighty Made them understand the good believers who bear these difficulties, and the special ones from them who fights against the Satans and struggle against their own selves by quashing their own desires, and overcome these despite that it is in their nature to have the desire for virility, and the love of clothes and food and honour and government, and pride and showing off, and will bear the difficulties from Iblees[la] and his[la] ability of affecting their thoughts and enticing them and dispel all of his[la] deceptions by the knowledge of patience on listening to the chiding from the enemies of Allah[azwj], and listening to the entertainment, and the abusing of the friends of Allah[azwj], and bearing the difficulties in their travels in the seeking of their livelihood, and their fighting against the enemies of their religion, and their worldly needs in their affairs from the enemies of their religion.

قال الله عزوجل: يا ملائكتي وأنتم من جميع ذلك بمعزل: لا شهوات الفحولة تزعجكم، ولا شهوة الطعام تحقركم ولا الخوف من أعداء دينكم ودنياكم ينخب في قلوبكم: ولا لابليس في ملكوت سماواتي وأرضي شغل على إغواء ملائكتي الذين قد عصمتهم منهم. يا ملائكتي فمن أطاعني منهم وسلم دينه من هذه الآفات والنكبات فقد احتمل في جنب محبتي ما لم تحتملوه، واكتسب من القربات ما لم تكتسبوه.

Allah[azwj] the Almighty Said: 'O My[azwj] Angels! And you are isolated from all these. You do not have the desire for virility which makes you restless, nor do you have desire for food which makes you crave, nor do you have fear of the enemies of your religion and your world which affect your hearts, nor is there for Iblees[la] any involvement in the kingdom of My[azwj] Heavens and My[azwj] Grounds which might tempt My[azwj] Angels. O My[azwj] Angels! Whoever from them were to obey Me[azwj], and safeguards his religion from these afflictions and difficulties, will bear such of My[azwj] Love that you have not borne, and will achieve such nearness that you have not achieved'.

فلما عرف الله ملائكته فضل خيار امة محمد (صلى الله عليه وآله) وشيعة علي (عليه السلام) وخلفائه عليهم، واحتمالهم في جنب محبة ربهم ما لا تحتمله الملائكة أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال - الله - فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الافضلين.

When Allah[azwj] had Informed the Angels of the preference of the good ones of the community of Muhammad[saww] and the Shiites of Ali[asws] and the Caliphs[asws] of their[asws] and their bearing of the Love of their Lord[azwj] which the Angels have not borne, He[azwj] Made them understand that the good pious ones of the children of Adam[asws] were more preferable than them. **Then Allah[azwj] Told them to prostrate to Adam[asws] for included in him[asws] were the lights of these preferable people[asws]**.

## ـ ذكر فضل العلم: ـ

## MENTION OF THE VIRTUES OF KNOWLEDGE

ولم يكن سجودهم لآدم، إنما كان آدم قبلة لهم يسجدون نحوه لله عزوجل، وكان بذلك معظما مبجلا له، ولا ينبغي لاحد أن يسجد (لاحد من دون) الله، ويخضع له كخضوعه لله، ويعظمه ـ بالسجود له ـ كتعظيمه لله، ولو أمرت أحدا أن يسجد ـ هكذا ـ لغير الله، لامرت ضعفاء شيعتنا وسائر المكلفين من شيعتنا أن يسجدوا لمن توسط في علوم علي وصي رسول الله، ومحض وداد خير خلق الله علي بعد محمد رسول الله، واحتمل المكاره والبلايا في التصريح باظهار حقوق الله، ولم (ينكر علي) حقا ارقبه عليه قد كان جهله أو أغفله.

**And they did not prostrate to Adam[asws], he[asws] was the direction for them in which they prostrated to Allah[azwj] the Almighty, and was a mark of reverence of his[asws] majesty**. It does not befit anyone to prostrate to any one other than Allah[azwj], or to be sincere to him like being sincere to Allah[azwj], and to reverence to him by prostrating to him like revering Allah[azwj]. And if I[asws] were to order this prostration to any one apart from Allah[azwj], then I[asws] would have ordered the weak Shiites and the rest of the responsible ones from our[asws] Shiites to prostrate to the one who is the intermediary in the knowledge of Ali[asws] the Trustee of the Messenger of Allah[saww], and sincerely loves the best of the creation of Allah[azwj] Ali[asws] after Muhammad[saww] the Messenger of Allah[saww], and bears the difficulties and the afflictions in the display of the rights of Allah[azwj] and does not deny the right of Ali[asws]. It is ugly to me[asws] if he were to be ignorant of it or unaware or it'.

ثم قال رسول الله عليه وآله: عصى الله إبليس، فهلك لما كان معصيته بالكبر على آدم وعصى الله آدم بأكل الشجرة، فسلم ولم يهلك لما لم يقارن بمعصيته التكبر على محمد وآله الطيبين، وذلك أن الله تعالى قال له: " يا آدم عصاني فيك إبليس، وتكبر عليك فهلك، ولو تواضع لك بأمري، وعظم عز جلالي لافلح كل الفلاح كما أفلحت، وأنت عصيتني بأكل الشجرة، وبالتواضع لمحمد وآل محمد تفلح كل الفلاح، وتزول عنك وصمة الذلة فادعني بمحمد وآله الطيبين لذلك ". فدعا لهم، فأفلح كل الفلاح لما تمسك بعروتنا أهل البيت.

Then the Messenger of Allah[saww] said: 'Iblees[la] disobeyed Allah[azwj] and was destroyed as a result of his[la] disobedience by arrogance over Adam[as]. And Adam[as] disobeyed Allah[azwj] by eating from the tree, but was safe and did not get destroyed because his[as] disobedience did not include arrogance over Muhammad[saww] and his[saww] goodly Progeny[asws] and that is why Allah[azwj] Said to them: 'O Adam[asws]! Iblees[la] disobeyed My[azwj] Order in you[as], and was arrogant to you and was destroyed. Had he[la] accepted your[as] reverence as per My[azwj] Order, and respected My[azwj] Greatness and Majesty, he[la] also

would have bee corrected as you[as] were. And you[as] disobeyed Me[azwj] by eating from the tree, but were completely corrected due to your[as] believing of Muhammad[saww] and his[saww] Progeny [asws] as intermediaries. And the stigma of your[as] humiliation passed away from you[as] when you[as] supplicated to Me[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws]'. **He[as] supplicated by them[asws] and was completely corrected from everything for his[as] attachment to our[asws] handle of the People of the Household[asws]'**.

## ـ أمره (صلى الله عليه وآله) لحذيفة وماجرى له: ـ

## HIS^saww ORDER TO HUZAYFA AND WHAT HAPPENED WITH HIM

ثم ان رسول الله (صلى الله عليه وآله) أمر بالرحيل في أول نصف الليل الاخير، وأمر مناديه فنادى: ألا لايسبقن رسول الله (صلى الله عليه وآله) أحد إلى العقبة، ولا يطأها حتى يجاوزها رسول الله (صلى الله عليه وآله).

Then the Messenger of Allah^saww ordered to leave in the first half of the second part of the night and ordered the caller to call out: 'No one will precede the Messenger of Allah^saww in going to Aqaba nor will anyone cross the ravine before he^saww does'.

ثم أمر حذيفة أن يقعد في أصل العقبة، فينظر من يمر به، ويخبر رسول الله (صلى الله عليه وآله) وكان رسول الله (صلى الله عليه وآله) أمره أن يستتر بحجر. فقال حذيفة: يا رسول الله إني أتبين الشر في وجوه رؤساء عسكرك، وإني أخاف إن قعدت في أصل الجبل، وجاء منهم من أخاف أن يتقدمك إلى هناك للتدبير عليك يحس بي، فيكشف عني، فيعرفني وموضعي من نصيحتك فيتهمني ويخافني فيقتلني.

Then he^saww ordered Huzayfa to sit near the Aqaba and see who passes by and inform the Messenger of Allah^saww, and the Messenger of Allah^saww had ordered him to hide behind a rock. Huzayfa said: 'O Messenger of Allah^saww! I discern evil on the faces of the chiefs of your^saww soldiers, and I am scared that if I sit behind the rock and those ones that I fear will precede you^saww over there for their plot against you^saww, and I get discovered, and if they find out that I will inform about them, they might kill me'.

فقال رسول الله (صلى الله عليه وآله): إنك إذا بلغت أصل العقبة، فاقصد أكبر صخرة هناك إلى جانب أصل العقبة وقل لها: " إن رسول الله (صلى الله عليه وآله) يأمرك أن تنفرجي لي حتى أدخل في جوفك، ثم يأمرك أن ينثقب فيك ثقبة أبصر منها المارين، ويدخل علي منها الروح لئلا أكون من الهالكين " فانها تصير إلى ما تقول لها باذن الله رب العالمين.

The Messenger of Allah^saww said: 'When you go to the centre of the Aqaba, go towards a big rock there, on the side, and say to it: "The Messenger of Allah^saww orders you to open up for me and let me enter inside you and hide, and also orders you to keep a small opening for me so that I could see the

passers by, the air can enter through it and you will not die". (Go there) It will do as you tell it to, by the Permission of the Lord[azwj] of the worlds'.

فادى حذيفة الرسالة ودخل جوف الصخرة، وجاء الاربعة والعشرون على جمالهم وبين أيديهم رجالتهم، يقول بعضهم لبعض: من رأيتموه ههنا كائنا من كان فاقتلوه، لئلا يخبروا محمدا أنهم قد رأونا ههنا فينكص محمد، ولا يصعد هذه العقبة إلا نهارا، فيبطل تدبيرنا عليه. وسمعها حذيفة، واستقصوا فلم يجدوا أحدا، وكان الله قد ستر حذيفة بالحجر عنهم فتفرقوا، فبعضهم صعد على الجبل وعدل عن الطريق المسلوك، وبعضهم وقف على سفح الجبل عن يمين وشمال، وهم يقولون، ألا ترون حين محمد كيف أغراه بأن يمنع الناس من صعود العقبة حتى يقطعها هو لنخلوا به ههنا فنمضي فيه تدبيرنا وأصحابه عنه بمعزل؟ وكل ذلك يوصله الله من قريب أو بعيد إلى اذن حذيفة ويعيه.

Huzayfa gave the message to the rock and entered inside it. Twenty four camel riders came up and they had some men with them and some of them said to the others: 'Whoever you see here, regardless of his identity, kill him, for he would inform Muhammad[saww] of what he had seen over here, as we execute our plan against Muhammad[saww]. (We believe that) he[saww] would not climb over here until the morning, thus invalidating our plan for him[saww]'. Huzayfa heard this, but none of them saw him and Allah[azwj] had Veiled Huzayfa by the rock from them and separated them. Some of them climbed on the mountain and some hid away from the known road, while some hid on the left and right of the ravine and they said: 'See how easy Muhammad[saww] has made it for us by prohibiting any one from coming to the Aqaba before he[saww] does until we will cut him[saww] off whilst in isolation from his[saww] companions and achieve our plans?' And they said this, from near and from far away from Huzayfa, but Allah[azwj] Made it reach the ears of Huzayfa'.

فلما تمكن القوم على الجبل حيث أرادوا كلمت الصخرة حذيفة وقالت: إنطلق الآن إلى رسول الله (صلى الله عليه وآله) فأخبره بما رأيت وما سمعت. قال حذيفة: كيف أخرج عنك وإن رآني القوم قتلوني مخافة على أنفسهم من نميمتي علهيم؟ قالت الصخرة: إن الذي مكنك من جوفي، وأوصل إليك الروح من الثقبة التي أحدثها في هو الذي يوصلك إلى نبي الله وينقذك من أعداء الله. فنهض حذيفة ليخرج، وانفرجت الصخرة، فحو له الله طائرا فطار في الهواء محلقا حتى انقض بين يدي رسول الله (صلى الله عليه وآله)، ثم أعيد على صورته، فأخبر رسول الله (صلى الله عليه وآله) بما رأى وسمع.

When the people had settled in whatever places they wanted to, the rock spoke to Huzayfa and said: 'Go right now to the Messenger of Allah[saww] and inform him[saww] of what you have seen and heard'. Huzayfa said: 'How do I come out of you and the people will see me and kill me for fear of their own lives when I inform on them?' The rock said: 'The One[azwj] Who made your place here inside me, and made the air come to you from the hole to breathe from, will Make you reach to the Prophet[saww] of Allah[azwj] and save you from the enemies of Allah[azwj]'. Huzayfa decided to come out, the rock opened up

and Allah^azwj^ Converted Huzayfa into a bird which flew out in the air until it reached in front of the Messenger of Allah^saww^, then Converted it back to its original state. Huzayfa informed the Messenger of Allah^saww^ of what he had seen and heard'.

فقال رسول الله (صلى الله عليه وآله): أوعرفتهم بوجوههم؟ قال: يا رسول الله كانوا متلثمين وكنت أعرف أكثرهم بجمالهم، فلما فتشوا الموضع فلم يجدوا أحدا، أحدروا اللثام فرأيت وجوههم وعرفتهم بأعيانهم وأسمائهم فلان وفلان حتى عد أربعة وعشرين. فقال رسول الله (صلى الله عليه وآله): يا حذيفة إذا كان الله تعالى يثبت محمدا لم يقدر هؤلاء ولا الخلق أجمعون أن يزيلوه، إن الله تعالى بالغ في محمد أمره ولو كره الكافرون.

The Messenger of Allah^saww^ said: 'Did you recognize them by their faces?' He said: 'O Messenger of Allah^saww^! They had their faces covered but I used to recognize them by their camels. Whey they saw that there was no one there, they uncovered their faces and I saw them and recognized them by sight and their voices. That was so and so' – until he had counted twenty-four of them. The Messenger of Allah^saww^ said: 'O Huzayfa! If Allah^azwj^ Wanted to establish Muhammad^saww^, all these people together would not have the power to eradicate him^saww^. Allah^azwj^ will establish in Muhammad^saww^ His^azwj^ Order even if the unbelievers may be averse to it'.

ثم قال: يا حذيفة فانهض بنا أنت وسلمان وعمار، وتوكلوا على الله، فاذا جزنا الثنية الصعبة فأذنوا للناس أو يتبعونا. فصعد رسول الله (صلى الله عليه وآله) وهو على ناقته وحذيفة وسلمان أحدهما آخذ بخطام ناقته يقودها، والآخر خلفها يسوقها، وعمار إلى جانبها، والقوم على جمالهم ورجالتهم منبثون حوالي الثنية على تلك العقبات، وقد جعل الذين فوق الطريق حجارة في دباب فدحرجوها من فوق لينفروا الناقة برسول الله (صلى الله عليه وآله)، وتقع به في المهوى الذي يهول الناظر النظر إليه من بعده.

Then he^saww^ said: 'O Huzayfa! Arise! You and Salman^ar^ and Ammar^ar^, and rely upon Allah^azwj^. When we cross the ravine, then call out to the people to follow us'. The Messenger of Allah^saww^ went, and he^saww^ was on his camel, while Huzayfa and Salman^ar^, one of them was leading the camel while the other was pushing it from behind and Ammar^ar^ was walking by the side, and the people were on their camels and on foot, passed by the ravine. Those who had climbed on the side of the mountain were holding bags of stones so that they would throw them at the camel of the Messenger of Allah^saww^ and it will fall with him^saww^ into the ravine which was so deep that it would astound the beholder when viewed from afar'.

فلما قربت الدباب من ناقة رسول الله (صلى الله عليه وآله) أذن الله تعالى لها، فارتفعت ارتفاعا عظيما فجاوزت ناقة رسول الله (صلى الله عليه وآله) ثم سقطت في جانب المهوى، ولم يبق منها شئ إلا صار كذلك، وناقة رسول الله (صلى الله عليه وآله) كأنها لا تحس بشئ من تلك القعقعات التي كانت للدباب.

When they threw the stones at the camel of the Messenger of Allah[saww], Allah[azwj] Ordered them to pass high over the camel of the Messenger of Allah[saww] and then they rested besides the abyss, and there not remained any effect of any stone over there. The camel of the Messenger of Allah[saww] did not feel anything from the noise of the rumbling of the stones'.

ثم قال رسول الله (صلى الله عليه وآله) لعمار: اصعد الجبل فاضرب بعصاك هذه وجوه رواحلهم فارم بها. ففعل ذلك عمار، فنفرت بهم، سقط بعضهم فانكسر عضده، ومنهم من انكسرت رجله ومنهم من انكسر جنبه واشتدت لذلك أوجاعهم، فلما جبرت واندملت بقيت عليهم آثار الكسر إلى أن ماتوا.

Then the Messenger of Allah[saww] said to Ammar[ar]: 'Climb on the mountain and strike at their camels with your stick and make them fall'. Ammar[ar] did that, and they fell down from there, some of them breaking their arms, and from them some broke their legs and from them broke their ribs and they were in extreme pain from their injuries. The effects of this remained with them to the day of their death.

ولذلك قال رسول الله (صلى الله عليه وآله) ـ في حذيفة وأمير المؤمنين (عليه السلام) ـ: إنهما أعلم الناس بالمنافقين، لقعوده في أصل العقبة ومشاهدته من مر سابقا لرسول الله (صلى الله عليه وآله)، وكفى الله رسوله أمر من قصد له، وعاد رسول الله (صلى الله عليه وآله) إلى المدينة، فكسى الله الذل والعار من كان قعد عنه، وألبس الخزي من كان دبر على علي (عليه السلام) ما دفع الله عنه.

And that is what Messenger of Allah[saww] said about Huzayfa and the Commander of the Faithful[asws]: 'These 'two' know the hypocritical people. Huzayfa sat there at the ravine and witnessed those who passed by before the Messenger of Allah[saww]. Allah Sufficed for His[azwj] Prophet[saww] in the Order that He[azwj] Wanted for him[saww], and Made the Messenger of Allah[saww] reach Medina safely and Disgraced those that had sat there at the Aqaba and humiliated those that had plotted against Ali[asws] and Defended him[asws] against them'.

قوله عزوجل: (وقالوا قلوبنا غلف بل لعنهم الله بكفرهم فقليلا ما يؤمنون)

**The Words of the Almighty *"And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe* – VERSE 88**

266 ـ قال الامام (عليه السلام): قال الله عزوجل: (وقالوا) يعنى هؤلاء اليهود الذين أراهم رسول الله (صلى الله عليه وآله) المعجزات المذكورات ـ عند قوله: (فهي كالحجارة) الآية ـ (قلوبنا غلف) أوعية للخير، والعلوم قد أحاطت بها واشتملت عليها، ثم هي مع ذلك لا تعرف لك يا محمد فضلا مذكورا في شئ من كتب الله، ولا على لسان أحد من أنبياء الله.

The Holy Imam Hassan Al-Askari[asws] said: 'Allah[azwj] the Almighty Said "*And they say*" meaning those Jews who had been shown the aforementioned miracles by the Messenger of Allah[saww] during the Words "*so that they were like rocks* – 2:74" in the Verse "*Our hearts are covered*" containers of good and the knowledge which is in them. Despite this claim they do not recognise your[saww] virtues, O Muhammad[saww], which have been mentioned in the Book of Allah[azwj] or from the tongue of any of the Prophets[asws].

فقال الله تعالى ردا عليهم: (بل) ليس كما يقولون أوعية العلوم ولكن قد (لعنهم الله) أبعدهم من الخير (فقليلا ما يؤمنون) قليل إيمانهم، يؤمنون ببعض ما أنزل الله تعالى ويكفرون ببعض، فاذا كذبوا محمدا (صلى الله عليه وآله) في سائر ما يقول، فقد صار ما كذبوا به أكثر، وما صدقوا به أقل. وإذا قرئ (غلف) فانهم قالوا: قلوبنا ـ غلف ـ في غطاء، فلا نفهم كلامك وحديثك. نحو ما قال الله تعالى: (وقالوا قلوبنا في أكنة مما تدعونا إليه وفي آذاننا وقر ومن بيننا وبينك حجاب). وكلا القراءتين حق، وقد قالوا بهذا وبهذا جميعا.

Allah[azwj] Said in Response to them: "*Nay*" This is not as they say being containers of knowledge but "*Allah has cursed them*" they are far from good "*so little it is that they believe*" little faith, They believe in some of what has been Sent down from Allah[azwj] and disbelieve in some of it. They falsify Muhammad[saww] in the rest of what he[saww] says, and they reject most of it and ratify only a little. And if you were to read the words "*Our hearts are covered*" then it would mean their hearts are covered and cannot understand your[saww] words and your[saww] Hadeeth. Allah[azwj] Said about this "*And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you*" – 41:5 And both the readings are correct, whether you say it like this or like that, together'.

267 - ثم قال رسول الله (صلى الله عليه وآله): معاشر اليهود تعاندون رسول الله رب العالمين وتأبون الاعتراف بأنكم كنتم بذنوبكم من الجاهلين، إن الله لا يعذب بها، أحدا ولا يزل عن فاعل هذا عذابه أبدا، إن آدم (عليه السلام) لم يقترح على ربه المغفرة لذنبه إلا بالتوبة، فكيف تقترحونها أنتم مع عنادكم.

Then the Messenger of Allah[saww] said: 'Group of Jews! You are being inimical to the Messenger[saww] of Allah[azwj] the Lord of the worlds and yet you admit that you are ignorant of your sins. Allah[azwj] does not Punish for all the sins nor does He[azwj] Stop Punishing for this enmity ever. Had Adam[asws] not turned towards his[asws] Lord[azwj] for forgiveness for his[asws] sins except by repentance, so how do see your fate with this enmity?'

## ـ ذكر توبة آدم وتوسله بمحمد وآله صلوات الله عليهم اجمعين: ـ

## MENTION OF THE REPENTANCE OF ADAM[asws] AND HIS[asws] MAKING OF MUHAMAD[saww] AND HIS[saww] PROGENY[asws] AS INTERMEDIARIES

قيل: وكيف كان ذلك يا رسول الله؟ ـ قال: ـ فقال رسول الله (صلى الله عليه وآله): لما زلت الخطيئة من آدم (عليه السلام) واخرج من الجنة وعوتب ووبخ قال: يا رب إن تبت وأصلحت أتردني إلى الجنة؟ قال: بلى.

They said: How did that happen, O Messenger of Allah[saww]?' Imam Hassan Al-Askari[asws] said that the Messenger of Allah[saww] replied: 'When the error happened by Adam[as] and came out of the Garden, and repented and was rebuked, he[as] said: 'O Lord[azwj], if I[as] were to repent and correct myself[as], will You[azwj] Return me[as] to Paradise?' He[azwj] Said: 'Yes'.

قال آدم: فكيف أصنع يا رب حتى أكون تائبا وتقبل توبتي؟ فقال الله عزوجل: تسبحني بما أنا أهله، وتعترف بخطيئتك كما أنت أهله، وتتوسل إلى بالفاضلين الذين علمتك أسماءهم، وفضلتك بهم على ملائكتي، وهم محمد وآله الطيبون وأصحابه الخيرون.

Adam[as] said: 'How do I[as] repent O Lord[azwj], which would result in the acceptance of my[as] repentance?' Allah[azwj] the Almighty Said: 'Extol My[azwj] Holiness as I[azwj] deserve to be Extolled, and recognize your sin as is deserving for you[as], and make intermediaries of the preferred ones[asws] whose names I[azwj] have Taught you[as] due to which I[azwj] have Preferred you[as] over My[azwj] Angels. And these are Muhammad[saww] and his[saww] goodly Progeny[asws] and his[saww] good companions'.

فوفقه الله تعالى فقال: يا رب لا إله إلا أنت سبحانك وبحمدك عملت سوءا وظلمت نفسي فارحمني إنك أنت أرحم الراحمين بحق محمد وآله الطيبين وخيار أصحابه المنتجبين ـ سبحانك وبحمدك لا إله إلا أنت عملت سوءا وظلمت نفسي، فتب علي إنك أنت التواب الرحيم، بحق محمد وآله الطيبين وخيار أصحابه المنتجبين ـ.

Allah[azwj] Inclined him[as] to say: 'O Lord[azwj]! There is no God but You[azwj]. Glory is for You[azwj] and Praise is for You[azwj]. I[as] have done an evil deed and have

been unjust to my[as] soul, so Forgive me[as] for You[azwj] are the Most Merciful, by the right of Muhammad[saww] and his[saww] goodly Progeny and the best of his[saww] chosen companions. Glory is for You[azwj] and Praise is for You[azwj]. I[as] have done an evil deed and have been unjust to my[as] soul. So I[as] turn to You[azwj] for You[azwj] are the Forgiving the Merciful, by the right of Muhammad[saww] and his[saww] goodly Progeny[asws] and the best of his[saww] chosen companions'.

فقال الله تعالى: لقد قبلت توبتك، وآيه ذلك أني انقي بشرتك، فقد تغيرت - وكان ذلك لثلاث عشر من شهر رمضان - فصم هذه الثلاثة الايام التي تستقبلك فهي أيام البيض ينقي الله في كل يوم بعض بشرتك.

Allah[azwj] Said: 'I[azwj] have Accepted your[as] repentance and the Sign of this is that I[azwj] will Cleanse yourself[as] which has changed' – and this was on the thirteenth of the month of Ramadhan – 'Fast on the next three days for these are the days of purification. Allah[azwj] will Cleanse a part of yourself every day'.

فصامها فنقى في كل يوم منها ثلث بشرته. فعند ذلك قال آدم. يارب ما أعظم شأن محمد وآله وخيار أصحابه؟ فأوحى الله تعالى إليه: يا آدم إنك لو عرفت كنه جلال محمد وآله عندي وخيار أصحابه، لاحببته حبا يكون أفضل أعمالك. قال آدم: يا رب عرفني لاعرف.

He[as] Fasted, and Allah[azwj] Cleansed a third of himself[as] every day. When Adam[as] saw the results of this deed he[as] said: 'O Lord[azwj]! How great is the glory of Muhammad[saww] and his[saww] Progeny[asws] and his[saww] good companions?' Allah[azwj] Revealed unto him[asws]: 'O Adam[asws]! If you[asws] were to understand the majesty of Muhammad[saww] and his[saww] Progeny[asws] with Me[azwj], and of his[saww] good companions, your[as] love for them[asws] would be the best of your[as] deeds'. Adam[as] said: 'O Lord[azwj]! Enable me to posses their understanding'.

قال الله تعالى: يا آدم إن محمدا لو وزن به - جميع - الخلق من النبيين والمرسلين والملائكة المقربين وسائر عبادي الصالحين من أول الدهر إلى آخره ومن الثرى إلى العرش لرجح بهم، وإن رجلا من خيار آل محمد لو وزن به جميع آل النبيين لرجح بهم، وإن رجلا من خيار أصحاب محمد لو وزن به جميع أصحاب المرسلين لرجح بهم. يا آدم لو أحب رجل من الكفار أو جميعهم رجلا من آل محمد وأصحابه الخيرين لكافأه الله عن ذلك بأن يختم له بالتوبة والايمان، ثم يدخله - الله - الجنة.

Allah[azwj] Said: 'If Muhammad[saww] were to be weighed against all the creation from the Prophets[as] and the Messengers[as] and the Angels[as] of Proximity and the rest of My[azwj] righteous servants from the beginning of the ages to the last and from the earth to the Throne, he[saww] will be heavier. And if one of the men from the best of the Progeny[asws] of Muhammad[saww] were to be weighed

against all the progenies of all the Prophets^as, he^asws will turn out to be heavier. And if one of the men from the best of the companions of Muhammad^saww were to be weighed against all the companions of the Messengers^asws, he would turn out to be heavier. O Adam^asws! If one of the unbelievers or all of them were to love a man from the Progeny^asws of Muhammad^saww and his^saww best companions, it would be sufficient for Allah^azwj for the completion of their repentance and their faith, then Allah^azwj would Make them enter into Paradise'.

إن الله ليفيض على كل واحد من محبي محمد وآله محمد وأصحابه من الرحمة ما لو قسمت على عدد كعدد - كل - ما خلق الله من أول الدهر إلى آخره وكانوا كفارا لكفاهم، ولاداهم إلى عاقبة محمودة: الايمان بالله حتى يستحقوا به الجنة. وإن رجلا ممن يبغض - آل - محمد وأصحابه الخيرين أو واحدا منهم لعذبه الله عذابا لو قسم على مثل عدد ما خلق الله تعالى لاهلكهم أجمعين.

Allah^azwj Pours so much Mercy on every one of those that love Muhammad^saww and the Progeny^asws of Muhammad^saww and his^saww companions, that were it to be divided between all the creation of Allah^azwj from the beginning to the end, even if they were all to be unbelievers it would suffice for them to have a praiseworthy ending in the belief of Allah^azwj until they become deserving of Paradise. And if any person were to hate the Progeny^asws of Muhammad^saww and his^saww best companions or even one of them, Allah^azwj would Punish him so much that were this punishment to be divided over the number of the whole of creation of Allah^azwj, it would destroy them all'.

قوله عزوجل: " ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين ":

**The Words of the Almighty "*And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers*" – VERSE 89**

268 - قال الامام (عليه السلام): ذم الله تعالى اليهود فقال: (ولما جاءهم) يعني هؤلاء اليهود - الذين تقدم ذكرهم - وإخوانهم من اليهود، جاءهم (كتاب من عند الله) القرآن (مصدق) ذلك الكتاب (لما معهم) من التوراة التي بين فيها أن محمدا الامي من ولد إسماعيل، المؤيد بخير خلق الله بعده: علي ولي الله. (وكانوا) يعني هؤلاء اليهود (من قبل) ظهور محمد (صلى الله

عليـه وآلـه) بالرسـالة (يستفتحون) يـسألون الله الفتح والظفر (علـى الـذين كفـروا) مـن أعـدائهم والمناوين لهم، فكان الله يفتح لهم وينصرهم.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] Said in condemnation of the Jews "*And when there came to them*" meaning those Jews who have been mentioned before and their Jewish brothers, there came to them "*a Book from Allah*" the Quran "*verifying*" that Book "*that which they have*" The Torah which contains in it the information that Muhammad[saww] the unlettered will be from the children of Ismail[asws] and the best of the creation of Allah[azwj] after him[saww], Ali[asws] the Guardian from Allah[azwj]. "*and aforetime*" meaning those Jews before the coming of Muhammad[saww] by his[saww] Prophet-hood "*they used to pray*" ask Allah[azwj] for victory and success "*for victory against those who disbelieve*" from their enemies and adversaries, and Allah[azwj] used to Grant them victory and Help them'

قال الله تعالى: (فلما جاءهم) جاء هؤلاء اليهود (ماعرفوا) من نعت محمد (صلى الله عليه وآلـه) (كفروا به) وجحدوا نبوته حسدا له وبغيا عليه. قال الله عزوجل: (فلعنة الله علـى الكـافرين). - توسل اليهود أيام موسى (عليه السلام) بمحمد وآله صلوات الله عليهم أجمعين: -

Allah[azwj] Said "*but when there came to them*" came to those Jews "*(Prophet) that which they did not recognize*" the attributes of Muhammad[saww] "*they disbelieved in him*" and they struggled against his[saww] Prophet-hood and envied him[saww] and were stubborn against him[saww]. Allah[azwj] the Almighty Said "*so Allah's curse is on the unbelievers*". The Jews, in the days of Musa[asws], used to make intermediaries of Muhammad[saww] and his[saww] Progeny[asws], may Allah[azwj]'s Salutations be upon them[asws] all'.

269 - قال امير المؤمنين (عليه السلام): إن الله تعالى أخبـر رسـوله بمـا كـان مـن إيمـان اليهـود بمحمد (صلى الله عليه وآله) قبل ظهوره، ومن استفتاحهم علـى أعدائهم بذكره، والـصلاة عليـه وعلى آله.

The Commander of the Faithful[asws] said: 'Allah[azwj] Informed the Messenger of Allah[saww] the belief that the Jews used to have about Muhammad[saww] before his[saww] appearance, and used to pray for his[saww] victory over his[saww] enemies and the sending of the salutations on him[saww] and his[saww] Progeny[asws]'.

قال (عليه السلام): وكان الله عزوجل أمر اليهود في أيام موسى وبعده إذا دهمهم أمر، ودهتهم داهية أن يدعوا الله عزوجل بمحمد وآله الطيبين، وأن يستنصروا بهم، وكانوا يفعلون ذلك حتـى كانت اليهود من أهل المدينة قبل ظهور محمد (صلى الله عليه وآله) بسنين كثيـرة يفعلـون ذلـك، فيكفون البلاء والدهماء والداهية.

Imam Ali^asws^ said: 'And Allah^azwj^ the Almighty had Ordered the Jews In the time of Musa^as^ and after him^as^, that if in any of their affairs they come across any difficulty, they should supplicate to Allah^azwj^ by Muhammad^saww^ and his^saww^ goodly Progeny^asws^, and seek help by them^asws^, and that is what they used to do up until the time of the Jews just before the appearance of Muhammad^saww^. This was done for many years in order to avert afflictions and extreme difficulties'.

وكانت اليهود قبل ظهور محمد النبي (صلى الله عليه وآله) بعشر سنين يعاديهم أسد وغطفان ـ قوم من المشركين ـ ويقصدون أذاهم، وكانوا يستدفعون شرورهم وبلاءهم بسؤالهم ربهم بمحمد وآله الطيبين، حتى قصدهم في بعض الاوقات أسد وغطفان في ثلاثة آلاف فارس إلى بعض قرى اليهود حوالي المدينة، فتلقاهم اليهود وهم ثلاثمائة فارس، ودعوا الله بمحمد وآله الطيبين الطاهرين فهزموهم وقطعوهم.

'And it was ten years before the appearance of Muhammad^saww^, the Jews had enemies from the clan of Asad and the clan of Ghatfaan, the clans of the polytheists, whose mischief and adverse effects they averted by supplicating to their Lord^azwj^ by Muhammad^saww^ and his^saww^ goodly Progeny^asws^. The clans of Asad and Ghaftaan attacked them in a particular area around Medina with three thousand horsemen. The Jews mustered up three hundred horsemen for their defence and they supplicated to Allah^azwj^ by Muhammad^saww^ and his^saww^ goodly and Purified Progeny^asws^. The Jews defeated them and hacked them to death'.

فقال أسد وغطفان بعضهما لبعض: تعالوا نستعين عليهم بسائر القبائل. فاستعانوا عليهم بالقبائل وأكثروا حتى اجتمعوا قدر ثلاثين ألفا، وقصدوا هؤلاء الثلاثمائة في قريتهم، فألجأوهم إلى بيوتها وقطعوا عنها المياه الجارية التي كانت تدخل إلى قراهم، ومنعوا عنهم الطعام، واستأمن اليهود منهم فلم يؤمنوهم، وقالوا: لا، إلا أن نقتلكم ونسبيكم وننهبكم.

From the clans of Asad and Ghaftaan, some of them said to some others: 'Come, let us take the help of the rest of the tribes against them'. They took so much help from the tribes that they gathered together thirty thousand soldiers, and came to battle against the three hundred (Jews). The Jews hid in their homes out of fear, and the soldiers cut off the running water from the rivers, which used to flow into the villages and denied them food. The Jews pleaded for peace, which was also denied, to them and they said: 'We will kill you and make captives of you and plunder you'.

فقالت اليهود بعضها لبعض: كيف نصنع؟ فقال لهم أماثلهم وذوو الرأي منهم: أما أمر موسى (عليه السلام) أسلافكم ومن بعدهم بالاستنصار بمحمد وآله؟ أما أمركم بالابتهال إلى الله تعالى

عند الشدائد بهم؟ قالوا: بلى. قالوا: فافعلوا. فقالوا: اللهم بجاه محمد وآله الطيبين لما سقيتنا، فقد قطعت الظلمة عنا المياه حتى ضعف شباننا، وتماوتت ولداننا، وأشرفنا على الهلكة.

Some of the Jews said to the others: 'How do we get out of this predicament?' Their elders and advisers said: 'Did not Musa asws order your ancestors and those after them to seek help by Muhammad saww and his saww Progeny asws? Did he asws not order you to supplicate to Allah azwj by them asws?' They said: 'Yes'. The adviser said: 'Then do it'. They said: 'Our Lord azwj! By the sake of Muhammad saww and his saww goodly Progeny asws, quench our thirst, the unjust ones have cut off the water from us until our youth have become weak and our children are dying and we have come to our doom'.

فبعث الله تعالى لهم وابلا هطلا سحا أملا حياضهم وآبارهم وأنهارهم وأوعيتهم وظروفهم فقالوا: هذه إحدى الحسنيين: ثم أشرفوا من سطوحهم على العساكر المحيطة بهم، فاذا المطر قد آذاهم غاية الاذى، وأفسد - عليهم - أمتعتهم وأسلحتهم وأموالهم. فانصرف عنهم لذلك بعضهم، وذلك أن المطر أتاهم في غير أوانه - في حمارة القيظ حين لايكون مطر - فقال الباقون من العساكر: هبكم سقيتم، فمن أين تأكلون؟ ولئن انصرف عنكم هؤلاء فلسنا ننصرف حتى نقهركم على أنفسكم وعيالاتكم وأهاليكم وأموالكم، ونشفي غيظنا منكم.

Allah azwj Sent to them a torrential downpour of rain which filled up their wells and their rivers and utensils and containers and they said: 'This is one of the two goals achieved'. Then they climbed on their rooftops to look at the state of the soldiers that had been overwhelmed by. The rain had affected them severely by damaging their belongings and weapons and wealth. Some of the soldiers went away from them for that rain was out of season in the summer heat. The remaining soldiers said: 'Now that your thirst has been quenched, where will you get the food? Although these soldiers have gone away from us, we will not go away from you until after overcoming you and your children and your families and your wealth and take our anger out on you'.

فقالت اليهود: إن الذي سقانا بدعائنا بمحمد وآله قادر على أن يطعمنا، وإن الذي صرف عنا من صرفه قادر على أن يصرف الباقين. ثم دعوا الله بمحمد وآله أن يطعمهم. فجاءت قافلة عظيمة من قوافل الطعام قدر ألفي جمل وبغل وحمار موقرة حنطة ودقيقا، وهم لا يشعرون بالعساكر فانتهوا إليهم وهم نيام، ولم يشعروا بهم، لان الله تعالى ثقل نومهم حتى دخلوا القرية، ولم يمنعوهم، وطرحوا فيها أمتعتهم وباعوها منهم فانصرفوا وأبعدوا، وتركوا العساكر نائمة ليس في أهلها عين تطرف، فلما أبعدوا انتبهوا، ونابذوا اليهود الحرب، وجعل يقول بعضهم لبعض: الوحا، الوحا فان هؤلاء اشتد بهم الجوع وسيذلون لنا.

The Jews said: 'The One Who Quenched our thirst by our supplication by Muhammad saww and his saww Progeny asws Holds Power over our food and He azwj Who has made some of your soldiers to go away also Holds the Power over the remaining ones to go away from us'. Then they supplicated by Muhammad saww and his saww Progeny asws for their food. A great caravan from

the caravans, came by with two thousand camels and mules and donkey laden with wheat and provisions and were unaware of the soldiers who did not stop them for they were fast asleep and not one of them could open their eyes. The caravan offloaded their provisions in the village and left and reached far away from the village before the soldiers could open their eyes. The soldiers decided to attack the Jews and said to each other: 'Hurry up, hurry up! Their hunger is intense and we will vanquish them'.

قال لهم اليهود: هيهات بل قد أطعمنا ربنا وكنتم نياما: جاءنا من الطعام كذا وكذا، ولو أردنا قتالكم في حال نومكم لتهيأ لنا ولكنا كرهنا البغي عليكم، فانصرفوا عنا وإلا دعونا عليكم بمحمد وآله، واستنصرنا بهم أن يخزيكم كما قد أطعمنا وأسقانا. فأبوا إلا طغيانا فدعوا الله بمحمد وآله واستنصروا بهم.

The Jews said to them: 'Never can you do that for our Lord[azwj] has fed us whilst you were fast asleep. There came to us such and such food, and had we wanted to, we would have killed you in your sleep, but we found it to be abhorrent to be unjust to you. Turn away from us otherwise we will supplicate against you by Muhammad[saww] and his[saww] Progeny[asws], and He[azwj] will Help us and have you disgraced, just like He[azwj] Fed us and Quenched our thirst'. But, they refused in their arrogance. The Jews supplicated to Allah[azwj] by Muhammad[saww] and his[saww] Progeny[asws] and sought help by them[asws].

ثم برز الثلاثمائة إلى (الناس للقاء) فقتلوا منهم وأسروا، وطحطحوهم واستوثقوا منهم باسرائهم، فكانوا لا ينداهم مكروه من جهتهم لخوفهم على من لهم في أيدي اليهود. فلما ظهر محمد (صلى الله عليه وآله) حسدوه، إذ كان من العرب، فكذبوه.

Then the three hundred Jews attacked the enemy soldiers, killing some of them and captivating some and defeated them. They took a covenant from the captives and that is why these clans never conspired against the Jews for fear of their captives with them. When the advent of Muhammad[saww] took place, they envied him[saww] for being from the Arabs, and so falsified him[saww].

## ـ دحر ابليس واعوانه بمحمد وآله صلوات عليهم اجمعين: ـ

## THE DEFEAT OF IBLEES[la] AND HIS[la] ASSOCIATES BY MUHAMMAD[saww] AND HIS[saww] PROGENY[asws]

270 ـ ثم قال رسول الله: هذه نصرة الله تعالى لليهود على المشركين بذكرهم لمحمد وآله. ألا فاذكروا يا امة محمد، محمدا وآله عند نوائبكم وشدائدكم لينصر الله به ملائكتكم على الشياطين الذين يقصدونكم.

Then the Messenger of Allah[saww] said: 'This is the Help that Allah[azwj] Gave to the Jews against the polytheists, by their remembrance of Muhammad[saww] and his[saww] Progeny[asws]. O community of Muhammad[saww]! You should have this remembrance of Muhammad[saww] and his[saww] progeny[asws] when you are in difficulties so that Allah[azwj] will Help you by Angels against the devils who plot against you'.

فان كل واحد منكم معه ملك عن يمينه يكتب حسناته، وملك عن يساره يكتب سيئاته، ومعه شيطانان من عند إبليس يغويانه، فاذا وسوسا في قلبه، ذكر الله وقال: لا حول ولا قوة إلا بالله العلي العظيم، وصلى الله على محمد وآله الطيبين، خنس الشيطانان ثم صارا إلى إبليس فشكواه وقالا له: قد أعيانا أمره، فامددنا بالمردة.

'For every one of you there is an Angel on you right who writes down your good deeds, and an Angel on your left who writes down your disobedience, and there are with them two devils from Iblees[la] who lead you astray by whispering in your hearts. So, remember Allah[azwj] and say 'There is no Power or Might except by Allah[azwj] the High, the Great, and may Allah[azwj] salutations on Muhammad[saww] and his[saww] goodly progeny[asws]'. Then they go to Iblees[la] and complain and say to him[la]: 'We are frustrated from his affairs, so help us with more devils'.

فلا يزال يمدهما حتى يمدهما بألف مارد، فيأتونه، فكلما راموه ذكر الله، وصلى على محمد وآله الطيبين لم يجدوا عليه طريقا ولا منفذا. قالوا لابليس: ليس له غيرك تباشره بجنودك فتغلبه وتغويه، فيقصده إبليس بجنوده.

He[la] does not stop helping them until he[la] helps them with a thousand devils. The person stands firm on the remembrance of Allah[azwj], and the salutations on Muhammad[saww] and his[saww] goodly progeny[asws], and the devils do not find any way or outlet. They say to Iblees[la]: 'This is not for anyone other than you[la],

therefore go with your[la] army and overcome him and lead him astray'. Iblees[la] then goes towards him with his[la] army.

فيقول الله تعالى للملائكة: " هذا إبليس قد قصد عبدي فلانا، أو أمتي فلانة بجنوده ألا فقاتلوهم " فيقاتلهم بازاء كل شيطان رجيم منهم، مائة ـ ألف ـ ملك، وهم على أفراس من نار بأيديهم سيوف من نار ورماح من نار، وقسي ونشاشيب وسكاكين وأسلحتهم من نار، فلا يزالون بخرجونهم ويقتلونهم بها، ويأسرون إبليس، فيضعون عليه تلك الاسلحة فيقول: يا رب وعدك وعدك، قد أجلتني إلى يوم الوقت المعلوم.

Allah[azwj] Says to the Angels: 'This Iblees[la] has gone against a certain male servant of Mine[azwj] or a certain female servant of Mine[azwj] with his[la] army. Go and fight them'. For every one of the outcast devils, a hundred thousand Angels go to fight against them. They go riding to them on horses of fire with swords of fire in their hands, and spear of fire, bows and sharp knives and other weapons of fire. They do not stop fighting them with these, and capture Iblees[la] and place him[la] underneath these weapons. Iblees[la] says: 'O Lord[azwj]! Your[azwj] Promise, Your[azwj] Promise! You[azwj] will keep me to a day of an appointed time'.

فيقول الله تعالى للملائكة: " وعدته أن لا اميته، ولم أعده أن لا اسلط عليه السلاح والعذاب والآلام، اشتفوا منه ضربا بأسلحتكم فاني لا اميته " فيثخنونه بالجراحات ثم يدعونه، فلا يزال سخين العين على نفسه وأولاده المقتولين، ولا يندمل شئ من جراحاته إلا بسماعه أصوات المشركين بكفرهم.

Allah[azwj] Says to the Angels: 'I[azwj] had Promised that I[azwj] would not Give him[la] death, and did not Covenant with him[la] that I[azwj] will not Overcome him[la] with weapons and Punishment and Pain. Strike at him[la] with your weapons for he[la] will not die'. They then inflict on him[la] wounds and they don't stop pouring heat on his[la] eyes or his[la] killed devils, and his[la] wounds do not heal unless he[la] hears the voices of the polytheists in their infidelity.

فان بقي هذا المؤمن على طاعة الله وذكره، والصلاة على محمد وآله، بقي على إبليس تلك الجراحات، وإن زال العبد عن ذلك، وانهمك في مخالفة الله عزوجل ومعاصيه، اندملت جراحات إبليس، ثم قوي على ذلك العبد حتى يلجمه ويسرج على ظهره ويركبه، ثم ينزل عنه ويركب على ظهره شيطانا من شياطينه، ويقول لاصحابه: أما تذكرون ما أصابنا من شأن هذا؟ ذل وانقاد لنا الآن حتى صار يركبه هذا.

If the believer remains on the obedience of Allah[azwj] and His[azwj] remembrance and the salutations on Muhammad[saww] and his[saww] Progeny[asws], the wounds also remain on Iblees[la] and do not heal. And if the servant goes away from that and acts in opposition of Allah[azwj] the Almighty in his disobedience, the

wounds on Iblees[la] heal back, thus making him[la] stronger over that servant until he[la] places a rein in his mouth and mounts on his back. Then he[la] dismounts from him and gives the rein in the hands of a devil from his[la] devils and say to his[la] companions: 'Do you remember the difficulties we bore from this one? Humiliation and disgrace came to us, but now we hold his reins in our hands'.

ثم قال رسول الله (صلى الله عليه وآله): فان أردتم أن تديموا على إبليس سخنة عينه وألم جراحاته فداوموا على طاعة الله وذكره، والصلاة على محمد وآله، وإن زلتم عن ذلك كنتم اسراء إبليس فيركب أقفيتكم بعض مردته.

Then the Messenger of Allah[saww]: 'If you intend to keep Iblees[la] with heat in his[la] eyes and in a wounded state, then stay on the obedience of Allah[azwj] and His[azwj] remembrance and the salutations on Muhammad[saww] and his[saww] Progeny[asws]. And if you were to go away from this then you will become captives of Iblees[la] and your reins will be in the hands of some of his devils'.

271 - وقال امير المؤمنين (عليه السلام): وكان قضاء الحوائج وإجابة الدعاء، إذا سئل الله بمحمد وعلي وآلهما (عليهم السلام)، مشهورا في الزمن السالف، حتى أن من طال به البلاء قيل: هذا طال بلاؤه، لنسيانه الدعاء لله بمحمد وآله الطيبين.

The Commander of the Faithful[asws] said: 'And the fulfillment of the desires and the Answering of the supplications when asked from Allah[azwj] by Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws] was well known in the bygone days, to the extent that if someone's afflictions got prolonged, it was said to him: 'This prolongation of your afflictions is due to your avoidance of your supplication to Allah[azwj] by Muhammad[saww] and his[saww] goodly Progeny[asws]'.

ولقد كان من عجيب الفرج بالدعاء بهم: فرج ثلاثة نفر كانوا يمشون في صحراء إلى جانب جبل، فأخذتهم السماء فألجأتهم إلى غار كانوا يعرفونه، فدخلوه يتوقون به من المطر، وكان فوق الغار صخرة عظيمة تحتها مدرة، هي راكبتها، فابتلت المدرة فتدحرجت الصخرة فصارت في باب الغار، فسدته وأظلم عليهم المكان.

And there was a strange rescue by the supplication by them[asws]. Three people were in the desert near a mountain, and a downpour engulfed them and they sought shelter in a known cave from the rain. At the top of the cave was a big rock resting on some earth, which was under it. The earth got swept away by the rain and the rock was displaced and fell down, covering up the opening of the cave, trapping them in the darkness.

وقال بعضهم لبعض: قد عفا الاثر ودرس الخبر ولا يعلم بنا أهلونا، ولو علموا لما أغنوا عنا شيئا لانه لا طاقة للادميين بقلب هذه الصخرة عن هذا الموضع، هذا والله قبرنا الذي فيه نموت، ومنه نحشر.

And they said to each other: 'Our effects will be wiped out and our news will be no more and our families would not know where we are. And even if they were to find out, it would not make any difference, as there is no one who has the strength to move this rock from this place. By Allah[azwj]! this is our grave in which we will die, and from here we will be resurrected'.

ثم قال بعضهم لبعض: أوليس موسى بن عمران (عليه السلام) ومن بعده من الانبياء أمروا أنه إذا دهتنا داهية أن ندعوا الله بمحمد وآله الطيبين؟ قالوا: بلى. قالوا: فلا نعرف داهية أعظم من هذه. فقالوا: ـ تعالوا ـ ندعوا الله بمحمد الاشرف الافضل وبآله الطيبين ويذكر كل واحد منا حسنة من حسناته التي أراد الله بها، فلعل الله أن يفرج عنا.

Then they said to each other: 'Or did not Musa Bin Imran[as] and the Prophets[asws] after him[as] order us that under difficult situations, we should supplicate to Allah[azwj] by Muhammad[saww] and his[saww] Progeny[asws]?' They said: 'Yes'. We do not know of any situation more difficult that this one'. They said: 'Come, let us supplicate to Allah[azwj] by Muhammad[saww] the honourable, the prestigious, and by his[saww] goodly Progeny[asws] and each one of us should remember one good deed from his good deeds which was intended only for Allah[azwj], and Allah[azwj] would Rescue us'.

فقال احدهم: اللهم إن كنت تعلم أني كنت رجلا كثير المال، حسن الحال أبني القصور، والمساكن والدور، وكان لي اجراء، وكان فيهم رجل يعمل عمل رجلين فلما كان عند المساء عرضت عليه اجرة واحدة، فامتنع، وقال: إنما عملت عمل رجلين فأنا أبتغي اجرة رجلين. فقلت له: إنما اشترطت عمل رجل، والثاني فأنت به متطوع لا اجرة لك.

One of them said: 'Our Allah[azwj]! You[azwj] Know that I used to be a very wealthy person and had a palace and houses and I used to be in construction work and had a man working among the men who did the work of two men. In the evening I placed in front of him his due wages of one man, but he refused and said: 'I have done the work of two men and should be given the wages due to two men'. I said to him: 'I employed you for the work of one man, while the extra work that you did was voluntarily'.

فذهب وسخط ذلك، وتركه علي، فاشتريت بتلك الاجرة حنطة، فبذرتها، فزكت ونمت، ثم أعدت ما ارتفع في الارض فعظم زكاؤها ونماؤها، ثم أعدت بعد ما ارتفع - من الثاني - في الارض، فعظم النماء والزكاء، ثم ما زلت هكذا حتى - إني - عقدت به الضياع والقصور والقرى والدور

والمنازل والمساكن، وقطعان الابل والبقر والغنم وصوار العير والدواب، والاثاث والامتعة، والعبيد والاماء، والفرش والآلات والنعم الجليلة، والدراهم والدنانير الكثيرة.

He went away angrily and did not take his wages that I had for him. I bought some wheat with that money and planted it, and it grew well. Then I harvested it and planted it again and it produced great harvest. Then I repeated this process again and again until I bought from this harvest houses and buildings in the villages and herds of camels, cattle and sheep and other animal, and furniture and slave men and women, and had lots of Dirhams and Dinars.

فلما كان بعد سنين مر بي ذلك الاجير، وقد ساءت حاله وتضعضعت، واستولى عليه الفقر، وضعف بصره، فقال لي: ياعبدالله أما تعرفني؟ أنا أجيرك الذي سخطت اجرة واحدة ذلك اليوم، وتركتها لغنائي عنها، وأنا اليوم فقير ـ وقد صرت كما ترى ـ وقد رضيت بها، فأعطنيها.

When some years had gone by, this worker passed by me and he was in a wretched condition and was poor and had weak eyesight. He said to me: 'O servant of Allah[azwj], do you recognize me? I did not take from you my wages of one person that day, but I am poor now as you can see, and if you are happy with it then give me my due'.

فقلت له: دونك هذه الضياع والقرى والقصور والدور والمنازل والمساكن وقطعان الابل والبقر والغنم وصوار العير والدواب، والاثاث والامتعة، والعبيد والاماء والفرش والآلات والنعم الجليلة، والدراهم والدنانير الكثيرة، فتناولها إليك أجمع مباركا، فهي لك.

I said to him: 'Apart from this, all these settlements, and villas, and houses and buildings and the hordes of camels and cattle and sheep and other animals and furniture and male slaves and female slaves, and furnishings and lots of Dirhams and Dinars are all for your consumption, so congratulations to you'.

فبكى وقال لي: يا عبدالله سوفت حقي ما سوفت، ثم أنت الآن تهزأ بي**!؟** فقلت: " ما أهزأ بك، وما أنا إلا جاد مجد، هذه كلها نتائج اجرتك تلك، تولدت عنها فالاصل كان لك، فهذه الفروع كلها تابعة للاصل فهي لك " فسلمتها إليه أجمع.

He cried and said to me: 'O servant of Allah[azwj]! You sat on my due for as long as you did and now you are mocking me?' I said to him: 'I am not mocking you and I am only telling you what is true. These are all a result of what came from your due wages, and the original principal was yours, and these are the branches that came out of that original sum. This is for you', I handed over everything to him.

اللهم إن كنت تعلم أني إنما فعلت هذا رجاء ثوابك، وخوف عقابك، فافرج عنا بمحمد الافضل الاكرم سيد الاولين والآخرين الذي شرفته، وبآله أفضل آل النبيين، وأصحابه أكرم أصحاب المرسلين، وأمته خير الامم أجمعين.

'Our Allah[azwj]! You[azwj] Know that I have done this to be rewarded from You[azwj], so rescue me by Muhammad[saww] the preferable, the honourable, the chief of the former ones and the later ones who were honoured by him[saww], and by his[saww] Progeny[asws] being preferable than the progeny of the Prophets[as], and his[saww] companions being more honourable than the companions of the Messengers[as], and his[saww] community being better that all the other communities altogether'.

قال (عليه السلام): فزال ثلث الحجر ودخل عليهم الضوء.

Imam Ali[asws] said: 'The rock moved away a third of the distance away from them, and they saw some outside light'.

وقال الثاني: اللهم إن كنت تعلم أنه كانت لي بقرة أحتلبها، ثم أروح بلبنها على امي، ثم أروح بسؤرها على أهلي وولدي، فأخرني عائق ذات ليلة، فصادفت امي نائمة، فوقفت عند رأسها لتنبه لا انبهها من طيب وسنها، وأهلي وولدي يتضاغون من الجوع والعطش، فما زلت واقفا لا أحفل بأهلي وولدي حتى انتبهت هي من ذات نفسها، فسقيتها حتى رويت، ثم عطفت بسؤرها على أهلي وولدي. اللهم إن كنت تعلم أني إنما فعلت ذلك رجاء ثوابك، وخوف عقابك، فافرج عنا بحق محمد الافضل الاكرم سيد الاولين والآخرين، الذي شرفته بآله أفضل آل النبيين، وأصحابه أكرم أصحاب المرسلين، وامته خير الامم أجمعين.

The second man said: 'Our Allah[azwj]! You[azwj] Know that I had a cow which I used to milk and take the milk to my mother and then used to take the left over to my family and children. One night I was late and found that my mother had fallen asleep. I stood by her head and did no disturb her from her sleep although my family and children were suffering from hunger and thirst. I did not go away to my family and children until she woke up from her sleep and I gave her the milk to drink then took the left-over to my family and children. Our Lord[azwj]! You[azwj] Know that I did this to be rewarded from You[azwj], and fear of Your[azwj] Punishment. Rescue me by the right of Muhammad[saww] the preferable, the honourable chief of the former ones and the later ones who were honoured by him[saww], and by His[saww] Progeny[asws] being preferable to the progeny of the Prophets[as] and his[saww] companions being more honourable than the companions of the Messengers, and his[saww] community being better than all the communities altogether'.

قال (عليه السلام): فزال ثلث آخر من الحجر ـ ودخل عليهم الضوء ـ وقوي طمعهم في النجاة.

Imam Ali[asws] said: 'The rock moved another third of a distance from the cave opening, and more light came in and strengthened their desire for salvation'.

وقال الثالث: اللهم إن كنت تعلم أني هويت أجمل امرأة من بني إسرائيل فراودتها عن نفسها، فأبت علي إلا بمائة دينار، ولم أكن أملك شيئا، فما زلت أسلك برا وبحرا وسهلا وجبلا، واباشر الاخطار، وأسلك الفيافي والقفار، وأتعرض للمهالك والمتالف أربع سنين حتى جمعتها، وأعطيتها إياها، ومكنتني من نفسها، فلما قعدت منها مقعد الرجل من أهله، ارتعدت فرائصها، وقالت لى: " يا عبدالله إني جارية عذراء فلا تفض خاتم الله إلا بأمر الله عزوجل، فانه إنما حملني على أن امكنك من نفسي الحاجة والشدة " فقمت عنها وتركتها وتركت المائة دينار عليها.

The third of them said: 'Our Allah[azwj]! You[azwj] Know I was overwhelmed by the beauty of a woman from the Children of Israel and wanted her, and she fixed a dower of a hundred Dinars, and I did not have any wealth. I did not deter from scaling the seas and the mountains and dangers of journeying through deserts and the perils of wastelands until I collected it after four years. I gave her the money to be with her. When I sat on her at the place where the man sits on a woman, she started trembling and said to me: 'O servant of Allah[azwj]! I am a virgin so do not deflower me except by the Order of Allah[azwj] the Almighty. I was in desperate need for the money'. I stood up from her and avoided her and left the hundred Dinars with her.

اللهم إن كنت تعلم أني إنما فعلت ذلك رجاء ثوابك، وخوف عقابك، فافرج عنا بحق محمد الافضل الاكرم سيد الاولين والآخرين، الذي شرفته بآله أفضل آل النبيين وأصحابه أكرم أصحاب المرسلين وامته خير الامم أجمعين.

Our Allah[azwj]! You[azwj] Know that I have done this deed to be rewarded by You[azwj] and the fear of Your[azwj] Punishment. Rescue me by the right of Muhammad[saww] the preferable, the honourable chief of the former ones and the later ones who have been honoured by him[saww], and by his[saww] Progeny[asws] being preferable to the progeny of the Prophets[asws] and his[saww] companions being more honourable than the companions of the Messengers[asws] and his[saww] community being better than the all the communities altogether'.

قال: فزال الحجر كله، وتدحرج، وهو ينادي بصوت فصيح بين يعقلونه ويفهمونه: بحسن نياتكم نجوتم، وبمحمد الافضل الاكرم سيد الاولين والآخرين (المخصوص بآل أفضل النبيين، وأكرم أصحاب المرسلين) وبخير امة سعدتم ونلتم أفضل الدرجات.

Imam Ali[asws] said: 'The rock moved away totally and rolled over and it called out in eloquent and clear voice that they could understand: 'You have been

rescued due to your good intentions and by Muhammad[saww] the preferable the honourable chief of the former ones and the later ones, especially by the Progeny[asws] which is better than the progeny of the Prophets[asws] and more honourable than the companions of the Messengers[asws], and the best ones of his[saww] community and you have received preferable status'.

قوله عزوجل: " بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله بغيا أن ينزل الله من فضله على من يشاء من عباده فباؤ بغضب على غضب وللكافرين عذاب مهين ":

**The Words of the Almighty "*Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers*" – VERSE 90**

272 ـ قال الامام (عليه السلام): ذم الله تعالى اليهود، وعاب فعلهم في كفرهم بمحمد (صلى الله عليه وآله) فقال: (بئسما اشتروا به أنفهسم) أي اشتروها بالهدايا والفضول التي كانت تصل إليهم، وكان الله أمرهم بشرائها من الله بطاعتهم له ليجعل لهم أنفسهم والانتفاع بها دائما في نعيم الآخرة فلم يشتروها، بل اشتروها بما أنفقوه في عداوة رسول الله (صلى الله عليه وآله) ليبقى لهم عزهم في الدنيا، ورياستهم على الجهال، وينالوا المحرمات، وأصابوا الفضولات من السفلة وصرفوهم عن سبيل الرشاد، ووقفوهم على طريق الضلالات.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj], in Condemnation of the Jews, and in faulting their deed in their disbelief in Muhammad[saww] Said: "*Evil is that for which they have sold their souls*" meaning, sold the guidance in exchange for frivolous activities, and Allah[azwj] had Ordered them to secure from Allah[azwj] through their obedience to Him[azwj], so that they would remain in eternal bliss in the hereafter but they did not do so, instead they bought the enmity of the Messenger of Allah[saww] to keep their pride in the world, and their governance over the ignorant ones, and engaged in prohibited activities, and misled the people away from the way of guidance and established them on the road of darkness'.

ثم قال عزوجل: (أن يكفروا بما أنزل الله بغيا) أي بما أنزل على موسى (عليه السلام) من تصديق محمد (صلى الله عليه وآله) بغيا (أن ينزل الله من فضله على من يشاء من عباده). قال: وإنما كان كفرهم لبغيهم وحسدهم له لما أنزل الله من فضله عليه وهو القرآن الذي أبان فيه نبوته وأظهر به آيته ومعجزته.

Then the Almighty Said "*that they should deny what Allah has revealed*" meaning, that which was revealed unto Musa[as] for the ratification of Muhammad[saww], they rebelled against it "*out of envy that Allah should send*

*down of His grace on whomsoever of His servants He pleases*". Imam Hassan Al-Askari[asws] said: 'And they disbelieved by their rebellion and their envy of him[saww] of what Allah[azwj] Sent down to him[saww] and that is the Quran which proclaims his[saww] Prophet-hood and Manifested by it his[saww] Signs and his[saww] miracles'.

ثم قال: (فباؤ بغضب على غضب) يعني رجعوا وعليهم الغضب من الله على غضب في أثر غضب، والغضب الاول حين كذبوا بعيسى بن مريم، والغضب الثاني حين كذبوا بمحمد (صلى الله عليه وآله). قال: والغضب الاول أن جعلهم قردة خاسئين، ولعنهم على لسان عيسى (عليه السلام) والغضب الثاني حين سلط الله عليهم سيوف محمد وآله وأصحابه وامته حتى ذللهم بها فاما دخلوا في الاسلام طائعين، وإما أدوا الجزية صاغرين داخرين.

Then Said "*so they have made themselves deserving of wrath upon wrath*" meaning, there was upon them Wrath from Allah[azwj] on top of Wrath. The first Wrath was when they falsified Isa Bin Maryam[as], and the second was their falsifying of Muhammad[saww]. In the first Wrath they were converted into monkeys and disgraced, and Allah[azwj] Cursed them by the tongue of Isa[as]. And in the second Wrath they were overcome by the swords of Muhammad[saww] and his[saww] Progeny[asws] and his[saww] companions and his[saww] community until they were humiliated by it and they entered into the fold of Islam disobediently, and they were belittled by having had to pay tax and were disgraced'.

273 ـ وقال أمير المؤمنين (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: من سئل عن علم فكتمه حيث يجب إظهاره، ويزول عنه التقية، جاء يوم القيامة ملجما بلجام من النار.

And the Commander of the Faithful[asws] said: 'I[asws] heard from the Messenger of Allah[saww] that: 'The one who is asked for knowledge and keeps silent and does not manifest his answer, and dissimulation is not applicable, will come on the Day of Judgment with reins of fire on him'.

274 ـ وقال الامام (عليه السلام): دخل جابر بن عبدالله الانصاري على أمير المؤمنين (عليه السلام) فقال له أمير المؤمنين (عليه السلام): يا جابر قوام هذه الدنيا بأربعة: عالم يستعمل علمه، وجاهل لا يستنكف أن يتعلم وغني جواد بمعروفه، وفقير لا يبيع آخرته بدنيا غيره. يا جابر من كثرت نعم الله عليه كثرت حوائج الناس إليه. فان فعل ما يجب لله عليه عرضها للدوام والبقاء، وإن قصر فيما يجب لله عليه عرضها للزوال والفناء.

Imam Hassan Al-Askari[asws] said: Jabir Bin Abdullah Al Ansari[ar] came to the Commander of the Faithful who[asws] said to him[ar]: 'O Jabir[ar]! This world stands on four – the scholar who uses his knowledge, and the ignorant one who does

not refrain from learning, and the rich who is generous and the poor who does not sell his hereafter for this world for others. O Jabir[ar]! Whoever has numerous Bounties of Allah[azwj], there will be plenty of people coming to him for their needs. And if he acts by fulfilling the obligations of Allah[azwj] to him, he makes these bounties to remain eternally, and if he is deficient in fulfilling the obligations of Allah[azwj] upon him, he makes them pass away and temporal'.

وأنشأ يقول شعرا: ما أحسن الدنيا وإقبالها * إذا أطاع الله من نالها من لم يواس الناس من فضله * عرض للادبار إقبالها فاحذر زوال الفضل يا جابر * وأعط من (الدنيا لمن) سالها فان ذي العرش جزيل العطاء * يضعف بالجنة أمثالها ثم قال أمير المؤمنين (عليه السلام): فاذا كتم العالم (العلم أهله) وزها الجاهل في تعلم ما لا بد منه، وبخل الغني بمعروفه، وباع الفقير دينه بدنيا غيره حل البلاء وعظم العقاب.

'And the poets have said: 'The best is the acceptance of this world if it is in obedience of Allah[azwj]. The one who is not gracious to the people places this acceptance in the well'. Beware of the decline of grace, O Jabir, and give in this world to those who ask you, for the Owner[azwj] of the Throne, will Give you more in Paradise the like of it'. Then the Commander of the Faithful[asws] said: **'And if the scholar hides the knowledge from the deserving ones and the ignorant refrain from learning it, and the rich become niggardly and the poor sell their hereafter for the sake of this world to others, the afflictions and Punishments get magnified and become greater'**.

قوله عزوجل: " واذا قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما انزل علينا ويكفرون بما وراءه وهو الحق مصدقا لما معهم قل فلم تقتلون انبياء الله من قبل ان كنتم مؤمنين ":

**The Words of the Almighty "*And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?*" – VERSE 91**

275 ـ قال الامام (عليه السلام): (وإذا قيل) لهؤلاء اليهود الذين تقدم ذكرهم: (آمنوا بما أنزل الله) على محمد من القرآن المشتمل على الحلال والحرام والفرائض والاحكام. (قالوا نؤمن بما انزل علينا) وهو التوراة (ويكفرون بما وراءه) يعني ما سواه لا يؤمنون به (وهو الحق) والذي يقول هؤلاء اليهود " إنه وراءه " هو الحق! لانه هو الناسخ للمنسوخ الذي قدمه الله تعالى.

Imam Hassan Al-Askari[asws] said: "*And when it is said to them*" To those aforementioned Jews "*Believe in what Allah has revealed*" In Muhammad[saww] from the Quran which contains the Permissible and the Prohibited and the Obligations and the Orders. "*they say: We believe in that which was revealed to us*" And that is the Torah "*and they deny what is besides that*" meaning,

they will not believe in anything else "*while it is the truth*" and that is what is Said to those Jews, 'they deny that which is the truth' because this abrogates that one which Allah^azwj Sent before'.

قـال الله تعـالى: (قل فلـم تقتلـون) لـم كـان يقتـل أسـلافكم (أنبيـاء الله مـن قبـل إن كنـتم مـؤمنين) بالتوراة، أي (ليس في التوراة الامر) بقتل الانبياء، فاذا كنتم تقتلون الانبياء، فما آمنتم بما انزل عليكم من التوراة، لان فيها تحريم قتل الانبياء. وكذلك إذا لم تؤمنوا بمحمد، وبما انزل عليه وهو القرآن ـ وفيه الامر بالايمان به ـ فأنتم ما آمنتم بعد بالتوراة.

Allah^azwj Said: "*Say: Why then did you kill*" Those^asws that were killed by your ancestors "*Allah's Prophets before if you were indeed believers?*" By the Torah, in which there is not such Order for the killing of the Prophets^asws, and you killed the Prophets^asws. You do not believe in what has been Sent down to you in the Torah, because in it is the prohibition of killing the Prophets^as. And similarly, you do not believe in Muhammad^saww and what has been Sent down upon him^saww and that is the Quran, and in the Torah was the Order to believe in him^saww. You are still not having belief in the Torah, even now.

276 ـ قال رسول الله (صلى الله عليه وآله): أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لان الله تعالى أخذ عليهم الايمان بهما، لا يقبل الايمان بأحدهما إلا مع الايمان بالآخر. فكذلك فرض الله الايمان بولاية علي بن أبي طالب (عليه السلام) كما فرض الايمان بمحمد فمن قال: آمنت بنبوة محمد وكفرت بولاية علي (عليه السلام) فما آمن بنبوة محمد.

The Messenger of Allah^saww said: 'Allah^azwj has Informed that the one who does not believe in the Quran, has not believed in the Torah because Allah^azwj has Told them to have faith in both of them, and will not Accept belief in only one of them except when it is with the other as well. Similarly, Allah^azwj has Obligated belief in the Mastership of Ali Bin Abu Talib^asws just as He^azwj has Obligated belief in Muhammad^saww. If one says that he believes in the Prophet-hood of Muhammad^saww and does not believe in the Mastership of Ali^asws, has not believed in the Prophet-hood of Muhammad^saww'.

إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادي ربنا نداء تعريف الخلائق في إيمانهم وكفرهم، فقال: " الله أكبر، الله أكبر " ومناد آخر ينادي: " معاشر الخلائق ساعدوه على هذه المقالة ": فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطلق ألسنتهم، ويقولها سائر الناس من الخلائق، فيمتاز الدهرية ـ والمعطلة ـ من سائر الناس بالخرس.

When Allah^azwj Gathers the people of the Day of Judgment, a caller will call out from our Lord^azwj such a call which will differentiate them by their belief and infidelity. He will call out: 'Allah^azwj is Great, Allah^azwj is Great!' Another caller will call out: 'O group of people! Join in with this call'. The atheists will

become dumb and will not be able to join in with this call and the rest of the people will call out, and thus will be separated from them due to their silence.

ثم يقول المنـادى: " أشـهد أن لا إلـه إلا الله " فيقول الخلائـق كلهم ذلك إلا من كـان يشرك بـالله تعالى من المجوس والنصارى وعبدة الاوثان فانهم يخرسون فيبينون بذلك من سائر الخلائق.

Then the caller will call out: 'I bear witness that there is no God but Allah^azwj!'. All the people will join in with this call except for the polytheists from the Magians and the Christians and the idol worshippers who will remain silent and be differentiated from the other people.

ثم يقول المنادى: " أشهد أن محمدا رسول الله " فيقولها المسلمون أجمعون ويخرس عنها اليهود والنصارى وسائر المشركين.

Then the caller will call out: 'I bear witness that Muhammad^saww is the Messenger of Allah^saww'. The Muslims will all join in except for the Jews and the Christians and the rest of the polytheists and thus be differentiated from them'.

- في ان عليا (عليه السلام) قسيم الجنة والنار: - ثم ينادى من آخر عرصات القيامة: ألا فسوقوهم إلى الجنة - لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوة - فاذا النداء من قبل الله تعالى: - لا، بل - (وقفوهم إنهم مسؤلون) يقول الملائكة الذين قالوا " سوقوهم إلى الجنة لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوة ": لماذا يوقفون يا ربنا؟ فاذا النداء من قبل الله تعالى: - قفوهم - إنهم مسؤلون عن ولاية علي بن أبي طالب وآل محمد، يا عبادي وإمائي إني أمرتهم مع الشهادة بمحمد بشهادة اخرى، فان جاءوا بها فعظموا ثوابهم، وأكرموا مآبهم وإن لم يأتوا بها لم تنفعهم الشهادة لمحمد (صلى الله عليه وآله) بالنبوة ولا لي بالربوبية، فمن جاء بها فهو من الفائزين، ومن لم يأت بها فهو من الهالكين.

In the matter of Ali^asws being the Divider of the Garden and the Fire – Then a caller will call out from another place on the plains of the Day of Judgment: 'Take them all towards the Paradise' – for bearing witness to the Prophet-hood of Muhammad^saww – There will come a call from Allah^azwj: 'No, but "*And stop them, for they shall be questioned*" 37:24 The Angels will say: 'We are taking them to Paradise for their bearing of witness in the Prophet-hood of Muhammad^saww, why are You^azwj Stopping them, O our Lord^azwj?' There will come a call from Allah^azwj: **'Stop them, for they have to be questioned about the Mastership of Ali Bin Abu Talib^asws and the Progeny^asws of Muhammad^saww**. O My^azwj male salves and female slaves! I^azwj had Ordered you to bear witness to another testimony along with testifying the witness in the Prophet-hood of Muhammad^saww and testifying to My^azwj Lordship.

**Whoever does this will be successful, and the one who does not come with this will be destroyed**'.

قال: فمنهم من يقول: قد كنت لعلي بن أبي طالب بالولاية شاهدا، ولآل محمد محبا، وهو في ذلك كاذب يظن أن كذبه ينجيه، فيقال له: سوف نستشهد على ذلك عليا. فتشهد أنت يا أبا الحسن، فتقول: الجنة لاوليائي شاهدة، والنار على أعدائي شاهدة. فمن كان منهم صادقا خرجت إليه رياح الجنة ونسيمها فاحتملته، فأوردته علالي الجنة وغرفها وأحلته دار المقامة من فضل ربه لا يمسه فيها نصب ولا يمسه فيها لغوب. ومن كان منهم كاذبا جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله، فتعرفعه في الهواء، وتورده في نار جهنم.

He[saww] said: 'And from them there will be one who will say: 'I bear witness that I was on the Mastership of Ali Bin Abu Talib[asws] and used to be one that loved the Progeny[asws] of Muhammad[saww]'. And he will be bearing a false witness thinking that he will be saved by his lie. It will be said to him: 'We will take witness on that which you say. Do you bear witness to this O Abu Al-Hassan[asws]?' He[asws] will say: 'Paradise will bear witness for those in my[asws] Mastership, and the Fire will bear witness to my[asws] enemies. Whoever of them speaks the truth, the breeze of Paradise will come to him and lift him towards the Paradise and its rooms and houses built for them by the Grace of their Lord[azwj]. Neither difficulties not weariness will touch them therein. And the one who is false, the poisonous fumes of the Fire which will be three-pronged, which will neither provide shade nor protect them, will bear them and lift them, taking them into the Fire of Hell'.

قال رسول الله (صلى الله عليه وآله): فلذلك أنت قسيم ـ الجنة و ـ النار، تقول لها: هذا لي وهذا لك.

The Messenger of Allah[saww] said: 'That is why you[asws] are the Divider between the Garden and the Fire for you[asws] will say to Hell: 'This one is for me[asws] and that one is for you'.

277 ـ وقال جابر بن عبدالله الانصارى: ولقد حدثنا رسول الله (صلى الله عليه وآله) وحضره عبدالله ابن صوريا ـ غلام أعور يهودي تزعم اليهود أنه أعلم يهودي بكتاب الله وعلوم أنبيائه فسأل رسول الله (صلى الله عليه وآله) عن مسائل كثيرة يعنته فيها، فأجابه عنها رسول الله (صلى الله عليه وآله) بما لم يجد إلى إنكار شئ منه سبيلا.

And Jabir Bin Abdullah Al Ansari[ar] said: 'The Messenger of Allah[saww] narrated to me[ar] that Abdullah Bin Surya came to his[saww] presence. The Jews were of the opinion that he was the most learned in the Book of Allah[azwj] and the knowledge about the Prophets[asws]. He asked a lot of questions to the

Messenger of Allah^saww^ as a test, to which the Messenger of Allah^saww^ replied in such a way that he was not able to deny any of them or find a way out'.

فقال له: يا محمد من يأتيك بهذه الاخبار عن الله؟ قال: جبرئيل. قال: لو كان غيره يأتيك بها لآمنت بك، ولكن جبرئيل عدونا من بين الملائكة فلو كان ميكائيل أو غيره سوى جبرئيل يأتيك بها لامنت بك.

He said: 'O Muhammad^saww^! Who brings to you these news from Allah^azwj^?' He^saww^ said: 'Jibraeel'. He said: 'Had someone else brought you^saww^ these news then I would have believed in you^saww^, but Jibraeel^as^ is our enemy from the Angels^as^. If Mikaeel^as^ or any Angel other than Jibraeel^as^, came to you^saww^ then I would have believed in you'.

فقال رسول الله (صلى الله عليه وآله): ولم اتخذتم جبرئيل عدوا؟ قال: لانه ينزل بالبلاء والشدة على بني إسرائيل. ودفع دانيال عن قتل " بخت نصر " حتى قوى أمره، وأهلك بنى إسرائيل. وكذلك كل بأس وشدة لا ينزلها إلا جبرئيل، وميكائيل يأتينا بالرحمة.

The Messenger of Allah^saww^ said: 'Why do you consider Jibraeel^as^ to be an enemy to you?' He said: 'Because he brought down afflictions and difficulties on the Children of Israel. And he stopped Daniel^as^ from killing Bakht Nasar until he became stronger and destroyed the Children of Israel. Similarly, all difficulties were brought down by Jibraeel^as^, whereas Mikaeel^as^ brings to us mercy'.

فقال رسول الله (صلى الله عليه وآله): ويحك أجهلت أمر الله تعالى**!**؟ وما ذنب جبرئيل إن أطاع الله فيما يريده بكم؟ أرأيتم ملك الموت؟ أهو عدوكم وقد وكله الله بقبض أرواح الخلق الذي أنتم منه؟ أرأيتم الآباء والامهات إذا وجروا الاولاد الادوية الكريهة لمصالحهم، أيجب أن يتخذهم أولادهم أعداء من أجل ذلك؟ لا، ولكنكم بالله جاهلون، وعن حكمته غافلون، أشهد أن جبرئيل وميكائيل بأمر الله عاملان، وله مطيعان، وأنه لا يعادي أحدهما إلا مكن عادى الآخر، وأن من زعم أنه يحب أحدهما ويبغض الآخر فقد كذب.

The Messenger of Allah^saww^: 'Woe be on you! You are ignorant of the Orders of Allah^azwj^! And what is the fault of Jibraeel^as^ in obedience to Allah^azwj^ when He^azwj^ Issues an Order regarding you? Do you see the Angel of Death? Is he your enemy because Allah^azwj^ has Entrusted him with the task of capturing the souls of creatures, and you are one of them? Do you see how the father and mother persuade the child to take unpleasant medicine for its own good. Should the child be taking its parents to be its enemies? No, but you are ignorant about Allah^azwj^ and are unaware of His^azwj^ Wisdom. I testify that Jibraeel^as^ and Mikaeel^as^ both act according to the Orders of Allah^azwj^ and they are both obedient. And whoever take one of them to be his enemy has taken

the other one as his enemy as well, and if one thinks that he loves one of them but hates the other ones is a liar'.

وكذلك محمد رسول الله وعلي أخوان، كما أن جبرئيل وميكائيل أخوان، فمن أحبهما فهو من أولياء الله، ومن أبغضهما فهو من أعداء الله، ومن أبغض أحدهما وزعم أنه يحب الآخر فقد كذب، وهما منه بريئان، وكذلك من أبغض واحدا مني ومن علي، ثم زعم أنه يحب الآخر فقد كذب، وكلانا منه بريئان، والله تعالى وملائكته وخيار خلقه منه براء.

'And similarly, Muhammad[saww] and Ali[asws] are brothers, just like Jibraeel[as] and Mikaeel[as] are brothers. Whoever loves them[asws] is a friend of Allah[azwj] and whoever hates them is an enemy of Allah[azwj]. Whoever hates one of them[asws] and thinks that he loves the other one[asws] is a liar, and they[asws] are away from him. And similarly, whoever hates one from myself[saww] and Ali[asws], and then thinks that he loves the other one is a liar and is away from them[asws], and Allah[azwj] and His[azwj] Angels and the best of His[azwj] creation are also away from him'.

قوله عزوجل: " ولقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعده وأنتم ظالمون "

**The Words of the Almighty "*And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust*" - VERSE 92**

278 ـ قال الامام (عليه السلام): قال الله عزوجل لليهود الذين تقدم ذكرهم: (ولقد جاءكم موسى بالبينات) الدلالات على نبوته، وعلى ما وصفه من فضل محمد وشرفه على الخلائق، وأبان عنه من خلافة علي ووصيته، وأمر خلفائه بعده. (ثم اتخذتم العجل ـ إلها ـ من بعده) بعد انطلاقه إلى الجبل، وخالفتم خليفته الذي نص عليه وتركه عليكم، وهو هارون (عليه السلام) (وأنتم ظالمون) كافرون بما فعلتم من ذلك.

Imam Hassan Al-Askari[asws] said: 'Allah the Almighty Said to the aforementioned Jews "*And most certainly Musa came to you with clear arguments*" the evidence on his[asws] Prophet-hood and the characteristics of the preference of Muhammad[saww] and his[saww] honour over all creation, and explanation of the Caliphate of Ali[asws] and his[asws] Trusteeship and the affair of the Caliphs[asws] after him[asws]. "*then you took the calf (for a god) in his absence*" after he[asws] went to the mountain and appointed a Caliph over you whom you turned away from, and he was Haroun[asws] "*and you were unjust*" and became unbelievers for that actions of yours'.

## - حديث الحدائق: -

## HADEETH OF THE GARDENS

279 - قال رسول الله (صلى الله عليه وآله): لعلي بن أبي طالب (عليه السلام)، وقد مر معه بحديقة حسنة فقال علي (عليه السلام): ما أحسنها من حديقة! فقال: يا علي لك في الجنة أحسن منها. إلى أن مر بسبع حدائق كل ذلك يقول علي (عليه السلام): ما أحسنها من حديقة! ويقول رسول الله (صلى الله عليه وآله): لك في الجنة أحسن منها.

The Messenger of Allahsaww said to Ali Bin Abu Talibasws when theyasws passed by a beautiful garden, and Aliasws said: 'What a beautiful garden!' Hesaww said: 'O Aliasws! For youasws in Paradise, is better than this'. They passed by seven such gardens and on each one of them Aliasws exclaimed: 'What a beautiful garden!' and each time the Messenger of Allahsaww said: 'For youasws is better than this in Paradise'.

ثم بكى رسول الله (صلى الله عليه وآله) بكاءا شديدا، فبكى علي (عليه السلام) لبكائه، ثم قال: ما يبكيك يا رسول الله؟ قال: يا أخي - يا - أبا الحسن ضغائن في صدور قوم يبدونها لك بعدي. قال على (عليه السلام): يا رسول الله في سلامة من ديني؟ قال: في سلامة من دينك. قال: يا رسول الله إذا سلم ديني فلا يسوءني ذلك.

Then the Messenger of Allahazwj wept a lot and Aliasws also wept on hissaww crying, then asked: 'Why do you cry O Messenger of Allahsaww? Hesaww said: 'O Abu Al Hassanasws! There is malice against you in the chests of the people which will become apparent after mesaww'. Aliasws said: 'O Messenger of Allahsaww! Will myasws religion be safe?' Hesaww said: 'Yourasws religion will be safe'. Heasws said: 'O Messenger of Allahsaww, if myasws religion is safe then this evil will not affect measws'.

فقال رسول الله (صلى الله عليه وآله): لذلك جعلك الله لمحمد تاليا، وإلى رضوانه وغفرانه داعيا، وعن أولاد الرشد والغي بحبهم لك وبغضهم - عليك مميزا - منئبا وللواء محمد يوم القيامة حاملا، وللانبياء والرسل والصابرين تحت لوائي إلى جنات النعيم قائدا. يا علي إن أصحاب موسى اتخذوا بعده عجلا وخالفوا خليفته، وسيتخذ امتي بعدي عجلا، ثم عجلا، ثم عجلا، ويخالفونك، وأنت خليفتي على هؤلاء، يضاهئون اولئك في اتخاذهم العجل. ألا فمن وافقك وأطاعك فهو معنا في الرفيع الاعلى، ومن اتخذ العجل بعدي وخالفك ولم يتب، فاولئك مع الذين اتخذوا العجل زمان موسى، ولم يتوبوا - فهم - في نار جهنم خالدين مخلدين.

The Messenger of Allah[saww] said: 'That is why Allah[azwj] has Made you the follower of Muhammad[saww], and the caller to His[azwj] Pleasure and Forgiveness, and distinguished the legitimate children from bastards by their love and hate for you[asws] and Rewards and Punishes by that, and the bearer of the Flag of Muhammad[saww] on the Day of Judgment, and the Prophets[asws] and the Messengers[asws] and the Patient ones will be under the flag on their way to Paradise. **O Ali[asws]! The companions of Musa[as] took to the calf afterwards and opposed his[as] Caliph, and my[saww] community will also take, after me[saww] a calf, then a calf, then a calf, and will oppose you[asws] and you[asws] are my[saww] Caliph over them, thus resembling their taking to the calf**. Those who will be with you[asws] and obedient to you[asws] will be with us[asws] in the high stations, and the ones who took to the calf after me[saww] and opposed you[asws] and did not repent from it, will be with those that took to the calf at the time of Musa[as] and did not repent. **They will all abide eternally in the Fire of Hell**'.

280 ـ قال أبويعقوب: قلت للامام (عليه السلام): فهل كان لرسول الله (صلى الله عليه وآله) ولامير المؤمنين (عليه السلام) آيات تضاهي آيات موسى (عليه السلام)؟ فقال الامام (عليه السلام): علي (عليه السلام) نفس رسول الله (صلى الله عليه وآله)، وآيات رسول الله آيات علي (عليه السلام)، وآيات علي (عليه السلام) آيات رسول الله (صلى الله عليه وآله)، وما من آية أعطاها الله تعالى موسى (عليه السلام) ولا غيره من الانبياء إلا وقد أعطى الله محمدا مثلها أو أعظم منها.

Abu Yaqoub (the narrator of this commentary) said: 'I said to the Imam Hassan Al-Askari[asws]: 'Was there for the Messenger of Allah[saww] and for the Commander of the Faithful[asws] any Signs which matched those of Musa[as]? The Imam[asws] said: 'Ali[asws] is the self of the Messenger of Allah[saww], and the Signs of the Messenger of Allah[saww] are the Signs of Ali[asws] and the Signs of Ali[asws] are the Signs of the Messenger of Allah[saww]. And there was no Sign Given to Musa[as] by Allah[azwj] or any other Prophets[as], but Allah[azwj] Gave to Muhammad[saww] its like or greater than it'.

واما العصا التي كانت لموسى (عليه السلام) فانقلبت ثعبانا، فتلقفت ما أتته السحرة من عصيهم وحبالهم، فلقد كان لمحمد (صلى الله عليه وآله) أفضل من ذلك، وهو أن قوما من اليهود أتوا محمدا (صلى الله عليه وآله) فسألوه وجادلوه، فما أتوه بشئ إلا أتاهم في جوابه بما بهرهم. فقالوا له: يا محمد إن كنت نبيا فأتنا بمثل عصا موسى. فقال رسول الله (صلى الله عليه وآله): إن الذي أتيتكم به أعظم من عصا موسى، لانه باق بعدي إلى يوم القيامة معرض لجميع الاعداء والمخالفين، لا يقدر أحد منهم أبدا على معارضة سورة منه، وإن عصا موسى زالت ولم تبق بعده فتمتحن، كما يبقى القرآن فيمتحن.

And as for the staff of Musa[asws] which converted into a snake which devoured the sticks and ropes of the magicians, greater than that was Given to Muhammad[saww]. And a group of Jews came up to Muhammad[saww] and asked him[saww] questions and argued with him[saww] and he[saww] did not answer any of

them except from their own Book. They said to him^saww^: 'O Muhammad^saww^! If you are a Prophet, then show us the equivalent of the staff of Musa^asws^'. The Messenger of Allah^saww^ said: 'What I^saww^ have been Given is greater than the staff of Musa^asws^, for it will remain until the Day of Judgment, frustrating all of the enemies and the adversaries. Not one will ever have the ability to come up with a chapter like it. And the staff of Musa^asws^ passed away and did not remain after him^asws^ so that it could be tested, like the remaining of the Quran which can be tested'.

ثم إني سآتيكم بما هو أعظم من عصا موسى (عليه السلام) وأعجب. فقالوا: فأتنا. فقال: إن موسى كانت عصاه بيده يلقيها، فكانت القبط يقول كافرهم: هذا موسى يحتال في العصا بحيلة. وإن الله سوف يقلب خشبا لمحمد ثعابين بحيث لا تمسها يد محمد ولا يحضرها إذا رجعتم إلى بيوتكم واجتمعتم الليلة في مجمعكم في ذلك البيت قلب الله تعالى جذوع سقوفكم كلها أفاعي، وهي أكثر من مائة جذع، فتتصدع مرارات أربعة منكم فيموتون، ويغشى على الباقين منكم إلى غداة غد، فيأتيكم يهود فتخبرونهم بما رأيتم فلا يصدقونكم، فتعود بين أيديهم، وتملا أعينهم ثعابين كما كانت في بارحتكم، فيموت منهم جماعة، ويخبل جماعة، ويغشى على أكثرهم.

Then I^saww^ will show you that which is greater than the staff of Musa^asws^ and even stranger'. They said: Show us'. He^saww^ said: 'Musa^asws^ used to keep his^asws^ staff up his^asws^ sleeve and the Coptics said in their disbelief: 'This is a deception used by Musa^asws^ for his^asws^ trick'. And Allah^azwj^ will convert the sticks into snakes for Muhammad^saww^ and the hand of Muhammad^saww^ would not have touched them nor will it be in his^saww^ presence. When you go back to your homes, and get together in your assembly tonight in that house, Allah^azwj^ will Convert all the sticks on the roof to be serpents, and there are more than a hundred sticks there. Four of you will die from this while the rest of you will lose consciousness till the morning. The other Jews will come to you and you will inform them about this affair and what you have seen, but they will not believe you. The sticks will again convert into snakes in front of you all just as they did before, and a group of you will die from this, and a group of you will become insane and most of you will lose consciousness'.

قال الامام (عليه السلام): فو الذي بعثه بالحق نبيا لقد ضحك القوم - كلهم - بين يدي رسول الله (صلى الله عليه وآله) لا يحتشمونه ولا يهابونه، يقول بعضهم لبعض: انظروا ما ادعي؟ وكيف قد عدا طوره؟ فقال رسول الله (صلى الله عليه وآله): إن كنتم الآن تضحكون، فسوف تكبون وتتحيرون إذا شاهدتم ما عنه تخبرون ألا فمن هاله ذلك منكم، وخشي على نفسه أن يموت أو يخبل فليقل: " اللهم بجاه محمد الذي اصطفيته، علي الذي ارتضيته، وأوليائهم الذين من سلم لهم أمرهم اجتبيته، لما قويتني على ما أرى ". وإن كان من يموت هناك ممن (تحييه وتريد إحياءه) فليدع - له - بهذا الدعاء، ينشره الله عزوجل ويقويه.

Imam Hassan Al-Askari^asws^ said: 'By the One Who Sent Muhammad^saww^ as a true Prophet^saww^, the whole group of Jews laughed in front of the Messenger of Allah^saww^ with no respect or shame. Some of them said to the others: 'Do

you see the claim he^saww has made? How will this come about?' The Messenger of Allah^saww said: 'Although at the moment you are laughing, very soon you will be crying and be in confusion when you witness that which I^saww have informed you of. And if any of you were to be in this condition and wishes to be safe from dying or going insane should say: 'Our Allah^azwj! By the sake of Muhammad^saww whom You^azwj have Chosen, and Ali^asws that You^azwj have Chosen by Your^azwj Pleasure, and their Guardians^asws who^asws are in charge of their^asws affairs, Give me strength on what I see'. And if one of you has died over there and you wish to bring him back to life, should supplicate for him with this supplication. Allah^azwj the Almighty will Resurrect him and Give him strength'.

قال (عليه السلام): فانصرفوا، واجتمعوا في ذلك الموضع، وجعلوا يهزأون بمحمد (صلى الله عليه وآله) وقوله: " إن تلك الجذوع تنقلب أفاعى ". فسمعوا حركة من السقف، فاذا تلك الجذوع انقلبت أفاعي، وقد ولت رؤوسها عن الحائط وقصدت نحوهم تلتقمهم، فلما وصلت إليهم كفت عنهم، وعدلت إلى ما في الدار من أحباب وجرار وكيزان وصلايات وكراسي وخشب وسلاليم وأبواب، فالتقمتها وأكلتها.

Imam Hassan Al-Askari^asws said: 'They went away and gathered in that place. They started mocking Muhammad^saww and said: 'These stick will turn into snakes!' They heard movement from the ceiling, and the stick turn into snakes and their head were seen sliding down the wall threatening to swallow them up, and started coming towards them. There was nothing from the hall from its furnishings, but they swallowed them up'.

فأصابهم ما قال رسول الله (صلى الله عليه وآله) إنه يصيبهم، فمات منهم أربعة، وخبل جماعة وجماعة خافوا على أنفسهم، فدعوا بما قال رسول الله (صلى الله عليه وآله) فقويت قلوبهم. وكانت الاربعة، أتى بعضهم فدعا لهم بهذا الدعاء، فنشروا، فلما رأوا ذلك قالوا: إن هذا الدعاء مجاب به، وإن محمدا صادق، وإن كان يثقل علينا تصديقه واتباعه أفلا ندعوا به لتلين - للايمان به، والتصديق له، والطاعة لاوامره وزواجره - قلوبنا؟ فدعوا بذلك الدعاء، فحبب الله عزوجل إليهم الايمان وطيبه في قلوبهم، وكره إليهم الكفر، فآمنوا بالله ورسوله. فلما أصبحوا من غد جاءت اليهود، وقد عادت الجذوع ثعابين كما كانت، فشاهدوها وتحيروا، وغلب الشقاء عليهم.

Whatever suffering that the Messenger of Allah^saww said about them, they suffered it. Four of them died, a group of them went insane and a group of them feared for their lives. They supplicated according to what the Messenger of Allah^saww had said and their hearts were strengthened. As for the four who had died, some of them supplicated on them with this supplication and they were revived. When they saw that, they said: 'This supplication has been answered, and Muhammad^saww is truthful, but our hearts are heavy for the ratification of his^saww truth and being obedient to him^saww. Why don't we supplicate to make our hearts soft in order to believe in him^saww and ratify him^saww, and be obedient to him^saww?' They supplicated accordingly, and Allah^azwj made them love the faith, and goodness in their hearts, and

abhorrence to infidelity, and they believed in Allah[azwj] and His[azwj] Messenger[saww]'. In the morning, the other Jews came up to them, and the sticks turned into snakes once again, and they were astonished to see this, but were overcome with doubt.

281 - قال (عليه السلام): وأما اليد فقد كان لمحمد (صلى الله عليه وآله) مثلها وأفضل منها وأكثر من مرة كان (صلى الله عليه وآله) يحب أن يأتيه الحسن والحسين (عليهما السلام)، وكانا يكونان عند أهليهما أو مواليهما - أو دايتهما - وكان يكون في ظلمة الليل، فيناديهما رسول الله (صلى الله عليه وآله): يا أبا محمد، يا أبا عبدالله هلما إلي.

Imam Hassan Al-Askari[asws] said: 'And as for the hand, it happened for Muhammad[saww] the like of it, and greater than it, more frequently'. Whenever he[saww] loved to see Al-Hassan[asws] and Al-Husayn[asws], and they[asws] used to be with their[asws] families, or friends or at home, and there used to be the darkness of the night, the Messenger of Allah[saww] would call out: 'O Abu Muhammad[asws], O Abu Abdullah, come towards me[saww]!'

فيقبلان نحوه من ذلك البعد وقد بلغهما صوته، فيقول رسول الله (صلى الله عليه وآله) بسبابته - هكذا - يخرجها من الباب، فتضيئ لهما أحسن من ضوء القمر والشمس، فيأتيان، ثم تعود الاصبع كما كانت، فاذا قضى وطره من لقائهما وحديثهما قال: ارجعا إلى موضعكما. وقال بعد بسبابته هكذا، فأضاءت أحسن من ضياء القمر والشمس، قد أحاط بهما إلى أن يرجعا إلى موضعهما، ثم تعود إصبعه (صلى الله عليه وآله) كما كانت من لونها في سائر الاوقات.

They[asws] would rush towards him[saww] in response to the voice of the Messenger of Allah[saww], and they[asws] used to hear the call despite being far away. He[saww] would point his[saww] forefinger from outside the door and the patch would light up for them[asws] better than it would have by the moonlight and the sunshine. Then the finger would become as it was. When he[saww] had completed the purpose of seeing them[asws] and talking to them[asws] he would say: 'Return to your[asws] places'. He[saww] would then point his forefinger out for them[asws] as before and there would be light better than from the moon and the sun, and they[asws] would then return to their[asws] places. Then his[saww] forefinger would return back to what it used to be for the rest of the time'.

282- - قال: - وأما الطوفان الذي أرسله الله تعالى على القبط فقد أرسل الله تعالى مثله على قوم مشركين، آية لمحمد صلى الله عليه وسلم. فقال: إن رجلا من أصحاب رسول الله (صلى الله عليه وآله) يقال له: " ثابت بن الافلح " قتل رجلا من المشركين في بعض المغازي. فنذرت إمرأة ذلك المشرك المقتول: " لتشربن في قحف رأس ذلك القاتل خمرا ". فلما وقع بالمسلمين يوم احد ما وقع، قتل " ثابت " على ربوة من الارض فانصرف المشركون، واشتغل رسول الله (صلى الله عليه وآله) وأصحابه بدفن أصحابه.

Imam Hassan Al-Askari[asws] said: 'And as for the flood that Allah[azwj] had Sent on the Coptics, Allah[azwj] Sent the like of it on the polytheists, as a Sign for Muhammad[saww]'. A man from the companions of the Messenger of Allah[saww] said to him[saww]: 'Thabit Bin Aflah killed a man from the polytheists in one of the battles. His widow made a vow to drink wine from the skull of the killer'. When the battle of Ohad took place, Thabit got killed in it. The polytheists went away and the Messenger of Allah[saww] was busy with his[saww] companions to bury the dead'.

فجاءت المرأة إلى أبى سفيان تسأله أن يبعث رجلا مع عبد لها إلى مكان ذلك المقتول، فيحز رأسه فيؤتى به لتفي بنذرها، فتشرب في قحفه خمرا، وقد كانت البشارة بقتله أتاها بها عبد لها، فأعتقته وأعطته جارية لها، ثم سألت أبا سفيان، فبعث إلى ذلك المقتول مائتين من أصحابه الجلد في جوف الليل ليحزوا رأسه فيأتونها به. فذهبوا، فجاءت ريح فدحرجت الرجل إلى حدور فتبعوه ليقطعوا رأسه. فجاء من المطر وابل عظيم، فغرق المائتين، ولم يوقف لذلك المقتول ولا لواحد من المائتين على عين ولا أثر، ومنع الله الكافرة مما أرادت. فهذا أعظم من الطوفان آية لمحمد (صلى الله عليه وآله).

The woman went to Abu Sufyan[la] to get him[la] to send some men with his[la] slave to the place of Thabit's death, cut off his head and bring it to her so that she could fulfill her vow of drinking wine from his skull. When she had received the news of the death of Thabit from her slave she set him free. Then on asking Abu Sufyan[la], he[la] sent two hundred of his[la] men towards the place where Thabit had fallen, in the middle of the night to cut off his head and give it to her. When they went, a strong wind came up and displaced the corpse and they went after it to cut off the head. There was heavy rainfall and great hailstorm in which the two hundred men drowned. They could not cut off his head, and no sign or effect of even one of the two hundred remained. Allah[azwj] Prevented the infidels in fulfilling of their intentions. This is a greater flood as a Sign for Muhammad[saww]'.

283 - وأما الجراد المرسل على بني إسرائيل، فقد فعل الله أعظم وأعجب منه بأعداء محمد (صلى الله عليه وآله)، فانه أرسل عليهم جرادا أكلهم ولم يأكل جراد موسى رجال القبط، ولكنه أكل زروعهم. وذلك أن رسول الله (صلى الله عليه وآله) كان في بعض أسفاره إلى الشام، وقد تبعه مائتان من يهودها في خروجه عنها وإقباله نحو مكة، يريدون قتله، مخافة أن يزيل الله دولة اليهود على يده، فراموا قتله، وكان في القافلة فلم يجسروا عليه.

And as for sending of the locusts on the Children of Israel, a great Act of Allah[azwj] and even stranger than that was sent on the enemies of Muhammad[saww], for the locusts that were sent on them ate them up whilst those sent on the Coptics ate their vegetation. And that happened when the Messenger of Allah[saww] was on one of his[saww] journeys to Damascus. On the way back to Mecca, two hundred Jews followed him[saww] intending to kill him[saww] in the fear that Allah[azwj] would Make the governance of the Jews

would come into decline by his^saww^ hands, and so they decided to kill him^saww^. He^saww^ used to be with the caravan and they had not recourse to him^saww^.

وكان رسول الله (صلى الله عليه وآله) إذا أراد حاجة أبعد واستتر بأشجار ملتفة أو بخربة بعيدة فخرج ذات يوم لحاجته فأبعد وتبعوه، وأحاطوا به، وسلوا سيوفهم عليه، فأثار الله تعالى من تحت رجل محمد (صلى الله عليه وآله) من ذلك الرمل جرادا، فاخترشتهم وجعلت تأكلهم، فاشتغلوا بأنفسهم عنه.

Whenever the Messenger of Allah^saww^ had the need to relieve himself^saww^, he^saww^ would go far away from the people towards the trees or in some ruins. One day he^saww^ went away from the people for his^saww^ need, the enemies followed him^saww^ and surrounded him^saww^ and unsheathed their swords at him^saww^. Allah^azwj^ Produced locusts from underneath the feet of the Messenger of Allah^saww^ which swarmed around them and started eating them. They busied themselves with the locusts.

فلما فرغ رسول الله (صلى الله عليه وآله) من حاجته، وهم يأكلهم الجراد، رجع (صلى الله عليه وآله) إلى أهل القافلة، فقالوا ـ له: يا محمد ـ ما بال الجماعة خرجوا خلفك ولم يرجع منهم أحد؟ فقال رسول الله (صلى الله عليه وآله): جاءوا يقتلونني فسلط الله عليهم الجراد فجاءوا، فنظروا إليهم فبعضهم قد مات، وبعضهم قد كاد يموت، والجراد يأكلهم، فما زالوا ينظرون إليهم حتى أتى الجراد على أعيانهم فلم تبق منهم شيئا.

When the Messenger of Allah^saww^ was free from his^saww^ need, they had been devoured by the locusts. He^saww^ returned to the people of the caravan who said to him: 'O Muhammad^saww^! What happened to the people who came behind you^saww^ and not one of them has returned?' The Messenger of Allah^saww^ said: 'They came to kill me^saww^, but Allah^azwj^ engulfed them with locusts'. They went over to them and saw that some of them had died, and some of them were close to meeting their death and were being devoured by locusts, which did not stop until nothing of them remained.

284 ـ وأما القمل فان رسول الله (صلى الله عليه وآله) لما ظهر بالمدينة أمره، وعلا بها شأنه حدث يوما أصحابه عن امتحان الله عزوجل للانبياء (عليهم السلام) وعن صبرهم على الاذى في طاعة الله، فقال في حديثه: إن بين الركن والمقام قبور سبعين نبيا ما ماتوا إلا بضر الجوع والقمل. فسمع ذلك بعض المنافقين من اليهود، وبعض مردة كفار قريش فتآمروا بينهم ـ وتوافقوا: ـ ليلحقن محمدا بهم، فليقتلنه بسيوفهم حتى لا يكذب. فتآمروا بينهم ـ وهم مائتان ـ على الاحاطة به يوم يجدونه من المدينة ـ خاليا ـ خارجا.

And as for the lice – When the Messenger of Allah^saww^ had proclaimed his^saww^ Prophet-hood in Medina, and his^saww^ fame grew, and he^saww^ was narrating to his^saww^ companion about the trials from Allah^azwj^ to His^saww^ Prophets^asws^ and

their^asws patience and suffering in their^asws obedience to Allah^azwj, and he^saww said in a narration: 'In between the Rukn and Maqaam there are the graves of seventy Prophets^asws who had died of hunger and lice'. Some hypocrites from the Jews overheard this and conspired with some stubborn infidels of the Qureish: 'Let us destroy him^saww and kill him^saww with our swords to stop these lies'. They decided between them, and there were two hundred of them, to kill him^saww when he^saww is alone and goes outside of Medina.

فخرج رسول الله (صلى الله عليه وآله): يوما خاليا، فتبعه القوم، فنظر أحدهم إلى ثياب نفسه وفيها قمل، ثم جعل بدنه وظهره يحك من القمل، فأنف منه أصحابه، واستحيا فانسل عنهم، فأبصر آخر ذلك من نفسه فانسل فما زال كذلك حتى وجد ذلك كل واحد من نفسه فرجعوا. ثم زاد ذلك عليهم حتى استولى عليهم القمل، وانطبقت حلوقهم فلم يدخل فيها طعام ولا شراب، فماتوا كلهم في شهرين، منهم من مات في خمسة أيام، ومنهم من مات في عشرة أيام وأقل وأكثر، ولم يزد على شهرين حتى ماتوا بأجمعهم بذلك القمل والجوع والعطش. فهذا القمل الذي أرسله الله على أعداء محمد (صلى الله عليه وآله) آية له.

The Messenger of Allah^saww went out alone one day, and was followed by this group. One of them noticed that he had lice on his body inside his clothing and started scratching himself. He then separated himself from the group due to embarrassment. Then another one experienced the same thing on himself and he also separated himself from the group. This kept happenning until each one of them had returned back. Then the lice overcame them in their throats as well and they could neither eat nor drink. All of them died within two months of this, some within five days and some within ten days, more or less. None of them survived for more than two months due to the lice and hunger and thirst. This attack of the lice, which Allah^azwj Sent on the enemies of Muhammad^saww, is a Sign of his^saww Prophet-hood.

285 - وأما الضفادع، فقد أرسل الله مثلها على أعداء محمد (صلى الله عليه وآله) لما قصدوا قتله فأهلكهم الله بالجرذ، وذلك أن مائتين بعضهم كفار العرب، وبعضهم يهود، وبعضهم أخلاط من الناس اجتمعوا بمكة في أيام الموسم، وهموا أنفسهم ليقتلن محمدا (صلى الله عليه وآله) فخرجوا نحو المدينة، فبلغوا بعض تلك المنازل، وإذا هناك ماء في بركة أو حوض أطيب من مائهم الذي كان معهم، فصبوا ماكان معهم، وملاوا رواياهم ومزاودهم من ذلك الماء وارتحلوا، فبلغوا أرضا ذات جرذ كثيرة، فحطوا رواحلهم عندها فسلطت على مزاودهم وروایاهم وسطايحهم الجرذ فخرقتها وثقبتها، وسالت مياهها في تلك الحرة فلم يشعروا إلا وقد عطشوا ولا ماء معهم.

And as for the frogs, Allah^azwj Sent the like of this on the enemies of Muhammad^saww when they had conspired to kill him^saww, and destroyed them by rodents. And they were two hundred of them of the infidels of the Arabs, some of them were Jews and some of them were of other people who had gathered in Mecca during the season and they went out towards Medina to kill Muhammad^saww. Some of them saw a pool of water which was better than the

water which they had with them. They emptied their containers and replaced the water which they had. After they fell asleep, hordes of rodents descended upon them and made holes in their water containers and all their water was spilt out. They were unaware of all this and when they were thirsty they saw that all their water had gone.

فرجعوا القهقرى إلى تلك الحياض التي كانوا تزودوا منها تلك المياه، وإذا الجرذ قد سبقتهم إليها، فثقبت أصولها وسالت في الحرة مياهها. فوقفوا آيسين من الماء وتماوتوا، ولم ينقلب منهم أحد إلا واحد كان لا يزال يكتب على لسانه محمدا، وعلى بطنه محمدا، ويقول: يا رب محمد وآل محمد قد تبت من أذى محمد، ففرج عني بجاه محمد وآله محمد ". فسلم، وكف الله عنه العطش، فوردت عليه قافلة، فسقوه وحملوه وأمتعة القوم وجمالهم، وكانت ـ الجمال ـ أصبر على العطش من رجالها فآمن برسول الله (صلى الله عليه وآله)، وجعل رسول الله (صلى الله عليه وآله) تلك الجمال والاموال له.

They returned back to the pool and saw that the rodents had got there first and had diverted the water and wasted it all. They despaired from this and died of thirst, and not one of them survived except but one who had recited on his tongue Muhammad[saww] and on his body Muhammad[saww] and said: 'O Lord[azwj] of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]! I have repented from harming Muhammad[saww]. Rescue me by the sake of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]'. He was saved, and Allah[azwj] Quenched his thirst and sent a caravan towards him which took him and all the camels that were with him and the corpses to Medina. The camels were more patient than the man in thirst. He expressed belief in Muhammad[saww], and the Messenger of Allah[saww] gave all these camels to the man.

286 ـ قال (عليه السلام): وأما الدم فان رسول الله (صلى الله عليه وآله) احتجم مرة، فدفع الدم الخارج منه إلى أبي سعيد الخدري وقال له: غيبه. فذهب، فشربه. فقال له رسول الله (صلى الله عليه وآله): ماذا صنعت به؟ قال: شربته يا رسول الله. قال: أولم أقل لك غيبه؟ فقال: قد غيبته في وعاء حريز.

Imam Hassan Al-Askari[asws] said: 'And as for the blood – And when the Messenger of Allah[saww] was treated for bleeding, the blood which came out, he[saww] told Abu Sa'eed Al-Khuzry[ar] and said to him[ar]: 'Hide this'. He went away and drank it. The Messenger of Allah[saww] said to him: 'What did you do with it'. He[ar] said: 'I drank it, O Messenger of Allah[saww]'. He[saww] said: 'Did I[saww] not tell you to hide it?' He said: 'I have hidden it in a safe container'.

فقال رسول الله (صلى الله عليه وآله): إياك وأن تعود لمثل هذا، ثم أعلم أن الله قد حرم على النار لحمك ودمك لما اختلط بلحمي ودمي. فجعل أربعون من المنافقين يهزأون برسول الله

(صلى الله عليه وآله) ويقولون " زعم أنه قد أعتق " الخدرى " من النار لاختلاط دمه بدمه، وما هو إلا كذاب مفتر! أما نحن فنستقذر دمه.

The Messenger of Allah^saww said: 'Beware! Do not do something like this again. Then know, that Allah^azwj has Prohibited the Fire to your flesh and your blood for it is now mixed with my^saww flesh and my^saww blood'. Forty of the hypocrites came over and started laughing at the Messenger of Allah^saww upon hearing this, and said: 'He^saww thinks that he^saww has freed Al-Khuzry^ar from the Fire because of his blood having been mixed with his^saww, and this is not but a blatant lie! We consider his blood to be dirty'.

فقال رسول الله (صلى الله عليه وآله): أما إن الله يعذبهم بالدم ويميتهم به، وإن كان لم يمت القبط. فلم يلبثوا إلا يسيرا حتى لحقهم الرعاف الدائم، وسيلان دماء من أضراسهم فكان طعامهم وشرابهم يختلط بالدم فيأكلونه، فبقوا كذلك أربعين صباحا معذبين ثم هلكوا.

The Messenger of Allah^saww said: 'But, Allah^azwj will Punish them by the blood and they will die from this, although the Coptics never died by the blood'. Not much time had passed that they were destroyed by the blood which used to come out of their noses and mouth incessantly and used to get mixed with their food and drink when they used to eat. They remained in this punishment for forty days and then died.

287 - وأما السنين ونقص من الثمرات فان رسول الله (صلى الله عليه وآله) دعا على مضر فقال: " اللهم اشدد وطأتك على مضر، واجعلها عليهم سنين كسني يوسف ". فابتلاهم الله بالقحط والجوع، فكان الطعام يجلب إليهم من كل ناحية، فاذا اشتروه وقبضوه لم يصلوا به إلى بيوتهم حتى يتسوس وينتن ويفسد، فيذهب أموالهم، ولا يجعل لهم في الطعام نفع حتى أضربهم الازم والجوع الشديد العظيم حتى أكلوا الكلاب الميتة، وأحرقوا عظام الموتى فأكلوها، وحتى نبشوا عن قبور الموتى فأكلوهم، وحتى ربما أكلت المرأة طفلها، إلى أن مشى جماعة من رؤساء قريش إلى رسول الله (صلى الله عليه وآله)

And as for the years of lack of produce of fruits, The Messenger of Allah^saww supplicated against the clan of Mudhir: 'Our Allah^azwj! Intensify the drought on the Mudhir, and Send to them years like the years of Yusuf^asws'. Allah^azwj Involved them in drought and hunger. They used to buy food from every side. As soon as they had acquired it, it used to rot and smell before they could even reach their homes. They got no benefit from the food until they were struck by intense hunger to the extent they resorted to eating their dead dogs, and grilled the bones of the dead and at them, and exhumed the bodies of their dead and eat them, and the women ate their children, until a group of the chiefs of Qureish came to the Messenger of Allah^saww.

فقالوا: يا محمد هبك عاديت الرجال، فما بال النساء والصبيان والبهائم؟ فقال رسول الله (صلى الله عليه وآله): أنتم بهذا معاقبون، وأطفالكم وحيواناتكم - بهذا - غير معاقبة بل هي معوضة بجميع المنافع حين يشاء ربنا في الدنيا والآخرة، وسوف يعوضها الله تعالى عما أصابهم. ثم عفا عن مضر وقال: " اللهم افرج عنهم " فعاد إليهم الخصب والدعة والرفاهية. فذلك قوله عزوجل فيهم يعدد (عليهم نعمه: (فليعبدوا رب هذا البيت الذي أطعمهم من جوع وآمنهم من خوف).

They said: 'O Muhammad[saww]! We agree that the men are your enemies. What is the fault of the women and the children and the animals?' The Messenger of Allah[saww] said: 'You are being punished by this. As for your children and animals are not punished by this but will be offset by whatever the Benefits our Lord[azwj] will Grant them in the world and in the hereafter from all that they have suffered from this'. Then he[saww] forgave the Mudhir and said: 'Our Lord[azwj]! Rescue them!' Their lands became fertile again and their well being returned to them along with relaxation. And that is in the Words of the Almighty for their Bounties "*So let them serve the Lord of this House Who feeds them against hunger and gives them security against fear*" - 106:3 & 4

288 - وقال أمير المؤمنين (عليه السلام): وأما الطمس لاموال قوم فرعون فقد كان مثله آية لمحمد (صلى الله عليه وآله) وعلي (عليه السلام)، وذلك أن شيخا كبيرا جاء بابنه إلى رسول الله (صلى الله عليه وآله) والشيخ يبكي ويقول: يا رسول الله ابني هذا غذوته صغيرا، وصنته طفلا عزيزا، وأعنته بمالي كثيرا حتى - إذا - اشتد أزره، وقوي ظهره، وكثر ماله، وفنيت قوتي، وذهب مالي عليه وصرت من الضعف إلى ماترى قعد بي، فلا يواسيني بالقوت الممسك لرمقي.

And the Commander of the Faithful[asws] said: 'And as for the obliteration of wealth of the people of the Pharaoh[la], the like of this Sign was for Muhammad[saww] and Ali[asws]. And that happened when an old man brought his son over to the Messenger of Allah[saww] and wept and said: 'O Messenger of Allah[saww]! This son of mine since he was little was very dear to me and I spent a lot of wealth on him until he has now become one with a strong back and has a lot of wealth. My strength is gone and all my wealth has gone to him and I am weak as you[saww] can see me sitting here. He does not even comfort me by a little of his strength'.

فقال رسول الله (صلى الله عليه وآله) للشاب: ماذا تقول: قال يا رسول الله لا فضل معي عن قوتي وقوت عيالي. فقال رسول الله (صلى الله عليه وآله) للوالد: ماذا تقول؟ قال: يا رسول الله إن له أنابيرحنطة وشعير وتمر وزبيب، و - بدر- الدراهم والدنانير وهو غني. فقال رسول الله (صلى الله عليه وآله) للابن: ما تقول؟ قال الابن: يا رسول الله مالي شئ مما قال.

The Messenger of Allah[saww] said to the young man: 'What have you to say?' He said: 'O Messenger of Allah[saww]! I only have that which is sufficient for me and my family'. The Messenger of Allah[saww] said to the father: 'What do you say to this?' He said: 'O Messenger of Allah[saww]! He has got piles of barley,

dates and raisins and bags of Dirhams and Dinars and he is rich'. The Messenger of Allah[saww] said to the son: 'What do you say?' The son said: 'O Messenger of Allah[saww]! I do not have anything from what he says'.

قال رسول الله (صلى الله عليه وآله): إتق الله يافتى، وأحسن إلى والدك المحسن إليك يحسن الله إليك، قال: لا شئ لي. قال رسول الله (صلى الله عليه وآله): فنحن نعطيه عنك في هذا الشهر، فأعطه أنت فيما بعده وقال لاسامة: أعط الشيخ مائة درهم نفقة شهر لنفسه وعياله. ففعل.

The Messenger of Allah[saww] said: 'Fear Allah[azwj] and be good to your parent and the benefactor to you and Allah[azwj] will be Good to you'. He said: 'I have nothing with me'. The Messenger of Allah[saww] said: 'We[saww] will give you the allowance for this month, and you give him from next month onwards'. He[saww] said to Osama: 'Give a hundred Dirhams to this Sheykh for this family's monthly expenditure'. He did that.

فلما كان رأس الشهر جاء الشيخ والغلام، فقال الغلام: لا شئ لي. فقال رسول الله (صلى الله عليه وآله): لك مال كثير، ولكنك تمسي اليوم وأنت فقير وقير؟؟؟، أفقر من أبيك هذا، لا شئ لك. فانصرف الشاب، فاذا جيران أنابيره قد اجتمعوا عليه يقولون: حول هذه الانابير عنا. فجاء إلى أنابيره، فاذا الحنطة والشعير والتمر والزبيب قد نتن جميعه، وفسد وهلك، وأخذوه بتحويل ذلك عن جوارهم، فاكترى اجراء بأموال كثيرة فحولوها وأخرجوها بعيدا عن المدينة.

When the start of the month came up, the Sheykh brought his son again who said: 'I have nothing'. The Messenger of Allah[saww] said: 'You have a lot of wealth, but by this evening you will be poor, even poorer than this father of yours. Nothing will be left with you'. The young man went away and saw that his neighbours have gathered by his house complaining: 'We are living around these piles of smelly foodstuff'. He went to the piles of wheat, barley, dates and raisins and saw that they had gone off and a pungent smell was coming out of the pile. He removed them with the help of workers and dumped them outside the city.

ثم ذهب ليخرج إليهم الكراء من أكياسه التي فيها دراهمه ودنانيره فاذا هي - قد - طمست ومسخت حجارة، وأخذه الحمالون بالاجرة، فباع ماكان له من كسوة وفرش ودار وأعطاها في الكراء، وخرج من ذلك كله صفرا، ثم بقي فقيرا وقيرا لا يهتدي إلى قوت يومه، فسقم لذلك جسده وضني.

Then he went home to pay the porters their due, but when he looked inside the bags he saw that the coins had turned into stones. The porters pressed him for the money, and so he paid them by selling his clothing, furnishings and even the house and gave it to them, and came out of there with nothing.

He became so poor that he did not know where his next meal was coming from, and his body was exhausted.

فقال رسول الله (صلى الله عليه وآله): يا أيها العاقون للاباء والامهات اعتبروا، واعلموا أنه كما طمس في الدنيا على أمواله فكذلك جعل بدل ما كان اعد له في الجنة من الدرجات معدا لـه فـي النار من الدركات.

The Messenger of Allah[saww] said: 'O you who have been disowned by their fathers and mothers, learn a lesson from this! And know that just like his wealth was destroyed in this world, in the same way the levels which had been prepared for him in Paradise have been replaced by levels in the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): إن الله تعالى ذم اليهود بعبادة العجل من دون الله بعد رؤيتهم لتلك الآيات، فاياكم وأن تضاهوهم في ذلك. وقالوا: وكيف نضاهيهم يا رسول الله؟ قال: بأن تطيعوا مخلوقا في معصية الله وتتوكلوا عليه من دون الله، فتكونوا قد ضاهيتموهم.

Then the Messenger of Allah[saww] said: 'Allah[azwj] Condemned the Jews for worshipping the calf after having witnessed those Signs, so beware of copying them in that'. They asked: 'How would we copy them O Messenger of Allah[saww]?' He[saww] replied: 'By obeying a person in disobedience to Allah[saww] and relying on him apart from Allah[azwj], then you will be copying them'.

289 - قال الامام (عليه السلام): وأما نظيره لعلي بن أبي طالب فان رجلا من محبيه كتب إليه من الشام: يا أمير المؤمنين أنا بعيالي مثقل وعليهم إن خرجت خائف وبأموالي التي - اخلفها إن خرجت - ضنين، واحب اللحاق بك، والكون في جملتك، والحفوف في خدمتك، فجد لي يا أمير المؤمنين. فبعث إليه علي (عليه السلام): إجمع أهلك وعيالك وحصل عندهم مالك، وصل على ذلك كله على محمد وآله الطيبين، ثم قل: " اللهم هذه كلها ودائعي عندك بأمر عبدك ووليك علي بن أبي طالب " ثم قم وانهض إلي.

Imam Hassan Al-Askari[asws] said: 'And a similar event took place with Ali Bin Abu Talib[asws]. A man from those that love him[asws] wrote to him from Damascus: 'O Commander of the Faithful[asws]! I am burdened with my family and am scared of leaving my wealth in case it gets stolen. I would love to come to you[asws] more than I love the universe and spend time in your[asws] service. Advise me O Commander of the Faithful[asws]!' Ali[asws] wrote back to him: 'Gather together your family and entrust them with your wealth and recite over them all "O Allah[azwj] Send you Salutation on Muhammad[saww] and his[saww] Progeny[asws]". Then say "Our Allah[azwj]! I entrust all these to You[azwj] by the order of Your[azwj] Guardian Ali Bin Abu Talib[asws]". Then come over to me'.

ففعل الرجل ذلك، واخبر معاوية بهربه إلى علي بن أبي طالب (عليه السلام) فأمر معاوية أن يسبى عياله ويسترقوا، وأن ينهب ماله. فذهبوا، فألقى الله تعالى عليهم شبه عيال معاوية، وشبه أخص حاشية ليزيد ابن معاوية يقولون: نحن أخذنا هذا المال وهو لنا، وأما عياله فقد استرققناهم وبعثناهم إلى السوق. فكفوا لما رأوا ذلك.

The man did that. The informants of Muawiya[la] informed him[la] that the man had run away to Ali Bin Abu Talib[asws]. Muawiya[la] sent orders to captivate his family and plunder his wealth. The soldiers went to his house but Allah[azwj] made his family members to look like the family members of Muawiya[la], especially a likeness of Yazeed[la] Bin Muawiya[la] who said to them: 'We have already taken this wealth and it is ours'. As for the family members, they took them to the slave market to sell them, but whoever saw them refused to buy them.

وعرف الله عياله أنه قد ألقى عليهم شبه عيال معاوية وعيال خاصة يزيد، فأشفقوا من أموالهم أن يسرقها اللصوص، فمسخ الله المال عقارب وحيات، كلما قصد اللصوص ليأخذوا منه لدغوا ولسعوا، فمات منهم قوم، وضني آخرون، ودفع الله عن ماله بذلك إلى أن قال علي (عليه السلام) يوما للرجل: أتحب أن يأتيك عيالك ومالك؟ قال: بلى.

Allah[azwj] Made it known to him that his family members were turned to look like the family members of Muawiya[la] and especially Yazeed[la]. For the protection of his wealth from thieves, Allah[azwj] Converted that into scorpions and snakes whenever someone intended to steal from it. Some of the thieves died for trying and others were exhausted. And Allah[azwj] Defended his wealth in this manner. Ali[asws] said to the man one day: 'Would you like your family and your wealth to join you here?' He said: 'Yes' please.

قال علي (عليه السلام): اللهم ائت بهم. فاذا هم بحضرة الرجل لا يفقد من جميع عياله وماله شيئا. فأخبروه بما ألقى الله تعالى من شبه عيال معاوية وخاصته وحاشية يزيد عليهم وبما مسخه من أموله عقارب وحيات تلسع اللص الذي يريد أخذ شئ منه. قال علي على السلام: إن الله ربما أظهر آية لبعض المؤمنين ليزيد في بصيرته، ولبعض الكافرين ليبالغ في الاعذار إليه.

Ali[asws] said: 'Our Allah[azwj]! Bring them to him'. They appeared in his presence, and there was no one missing either from his family members or anthing from his wealth. They informed him of how Allah[azwj] had Converted them to look like the family members of Muawiya[la] and the wealth used to turn into scorpions and snakes which used to bite those who tried to take anything from it. Ali[asws] said: 'Allah[azwj] Manifests signs to some believers and it increases their understanding, and to some of the infidels in order to cut-off their excuses'.

290 ـ قوله عزوجل: " واذا اخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما آتيناكم بقوة واسمعوا قالوا سمعنا وعصينا واشربوا في قلوبهم العجل بكفرهم قل بئسما يأمركم به ايمانكم ان كنتم مؤمنين "

**The Words of the Almighty *"And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers"* – VESRE 93**

قال الامام (عليه السلام): قال الله عزوجل: واذكروا إذ فعلنا ذلك بأسلافكم لما أبوا قبول ماجاءهم به موسى (عليه السلام): من دين الله وأحكامه، ومن الامر بتفضيل محمد وعلي صلوات الله عليهما وخلفائهما على سائر الخلق (خذوا ما آتيناكم) قلنا لهم: خذوا ما آتيناكم من هذه الفرائض (بقوة) قد جعلناها لكم، مكناكم بها، وأزحنا عللكم في تركيبها فيكم (واسمعوا) مايقال لكم و ـ ما ـ تؤمرون به.

Imam Hassan Al-Askari[asws] said: 'Allah[azwj] the Almighty Says: 'Remember what your ancestors did when Musa[asws] came to them the Order from the Religion of Allah[azwj] to give preference to Muhammad[saww] and Ali[asws] and their[asws] Caliphs, over the rest of the creation "*Take hold of what We have given you*" Saying to them to hold with firmness this obligation "*with firmness*" that which has been brought to you, establish it within you and dispel the illnesses from you "*and be obedient*" to what has been said to you and act according to it.

(قالوا سمعنا) قولك (وعصينا) أمرك، أي إنهم عصوا بعد، وأضمروا في الحال أيضا العصيان (واشربوا في قلوبهم العجل) امروا بشرب العجل الذي كان قد ذرأت سحالته في الماء الذي امروا بشربه ليتبين من عبده ممن لم يعبده (بكفرهم) لاجل كفرهم امروا بذلك.

"*They said: We hear*" Your words "*and disobey*" your order; meaning, they would disobey afterwards after having heard presently and hidden their disobedience "*And they were made to imbibe (the love of) the calf into their hearts*" As they had drunk the love of the calf, they were ordered to drink the water so that the worshippers of the calf could be distiguished from between them "*on account of their unbelief*" they had disbelieved in the order by taking to the calf'.

(قل) يا محمد: (بئسما يأمركم به إيمانكم) بموسى كفركم بمحمد وعلي وأولياء الله من أهلهما (إن كنتم مؤمنين) بتوراة موسى، ولكن معاذ الله لا يأمركم إيمانكم بالتوراة الكفر بمحمد وعلي (عليهما السلام).

"*Say*" O Muhammad[saww]! "*Evil is that which your belief bids you*" Your belief in Musa[asws] but disbelief in Muhammad[saww] and Ali[asws] and the Guardians from Allah[azwj] from their Progeny[asws] "*if you are believers*" The Torah of Musa[asws], God Forbid, does not order you to disbelieve in Muhammad[saww] and Ali[asws].

291 ـ قال الامام (عليه السلام): قال أمير المؤمنين (عليه السلام): إن الله تعالى ذكر بني إسرائيل في عصر محمد (صلى الله عليه وآله) أحوال آبائهم الذين كانوا في أيام موسى (عليه السلام) كيف أخذ عليهم العهد والميثاق لمحمد وعلي وآلهما الطيبين المنتجبين للخلافة على الخلائق ولاصحابهما وشيعتهما وسائر امة محمد (صلى الله عليه وآله)

Imam Hassan Al-Askari[asws] said: 'The Commander of the Faithful[asws] said: 'Allah[azwj] Reminded the Children of Israel in the affair of Muhammad[saww] the condition of their forefathers from whom the oath and the covenant which had been taken at the time of Musa[as], for Muhammad[saww] and Ali[asws] and their[asws] goodly and chosen Progeny[asws] as Caliphs for the people and for their[asws] companions and their[asws] Shiites and the rest of the community of Muhammad[saww]'.

فقال: (وإذ أخذنا ميثاقكم) اذكروا إذ أخذنا ميثاق آبائكم (ورفعنا فوقكم الطور) الجبل لما أبوا قبول ما اريد منهم والاعتراف به (خذوا ما آتيناكم) أعطيناكم (بقوة) ـ يعني ـ بالقوة التي أعطيناكم تصلح ـ لكم ـ لذلك (واسمعوا) أي أطيعوا فيه.

Imam Hassan Al-Askari[asws] said: "*And when We made a covenant with you*" Remember the covenant which was taken from your forefathers "*and raised the mountain over you*" The mountain, when they refused to accept what was intended from them and did not recognise it "*Take hold of what We have given you with firmness*" meaning, by the firmness that which has been given to you for your correctness "*and be obedient*" meaning, be obedient in that'.

(قالوا سمعنا) بآذاننا (وعصينا) بقلوبنا. فأما في الظاهر فأعطوا كلهم الطاعة داخرين صاغرين، ثم قال: (واشربوا في قلوبهم العجل بكفرهم) عرضوا لشرب العجل الذي عبدوه حتى وصل ما شربوه من ذلك إلى قلوبهم.

"*They said: We hear*" By their ears "*and disobey*" by their hearts. In outwardly appearance, they accept obedience to all of it but inwardly they belittle it. Then Said "*And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief*" They were offered to drink the calf by their worship of it until they drank it into their hearts.

وقال: إن بني إسرائيل لما رجع إليهم موسى ـ وقد عبدوا العجل ـ تلقوه بالرجوع عن ذلك، فقال لهم موسى: من الذي عبده منكم حتى انفذ فيه حكم الله؟ خافوا من حكم الله الذي ينفذه فيهم، فجحدوا أن يكونوا عبدوه، وجعل كل واحد منهم يقول: أنا لم أعبده وإنما عبده غيري ووشى بعضهم ببعض.

Imam Hassan Al-Askari[asws] said: 'When Musa[asws] returned back to the Children of Israel, they had worshipped the calf in his[asws] absence but turned away from it, he[asws] asked them: 'Which ones of you worshipped it so that I[asws] can issue the Order of Allah[azwj] on them?' In fear of the Order of Allah[azwj] which would be issued on them, each one of them denied it and blamed the others: 'I did not worship it, but the others did'. They passed the blame around on each other'.

فكذلك ماحكى الله عزوجل عن موسى من قوله للسامري: (وانظر إلى إلهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسفنه في اليم نسفا) ـ فأمره الله، فبرده بالمبارد، وأخذ سحالته فذرأها في البحر العذب، ثم قال لهم: اشربوا منه. فشربوا، فكل من كان عبده اسودت شفتاه وأنفه (ممن كان أبيض اللون ومن كان منهم أسود اللون) ابيضت شفتاه وأنفه، فعند ذلك أنفذ فيهم حكم الله.

And this is how Allah[azwj] the Almighty Says of what Musa[asws] said to Samiri[la] "*and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea" 20:97* Allah[azwj] ordered for the calf to be smashed into smithereens and flung into the sweet water, and Ordered them to drink from it. They drank, and whoever had worshipped it, their lips and noses became black, and those whose lips and noses were black from before, turned white. Then the Order of Allah[azwj] was issued on the guilty ones.

ثم قال الله تعالى للموجودين من بني إسرائيل في عصر محمد (صلى الله عليه وآله) على لسانه: (قل) يا محمد لهؤلاء المكذبين بك بعد سماعهم ما اخذ على أوائلهم لك ولاخيك علي ولآلكما ولشيعتكما: (بئسما يأمركم به إيمانكم) أن تكفروا ـ بمحمد (صلى الله عليه وآله) ـ وتستخفوا بحق علي وآله وشيعته (إن كنتم مؤمنين) كما تزعمون بموسى (عليه السلام) والتوراة.

Then Allah[azwj] Said to those Children of Israel who were present in the era of Muhammad[saww] by his[saww] tongue: "*Say*" O Muhammad[saww]! To these who falsify you[saww] after having heard of the covenant taken for your[saww] Mastership and of your[saww] brother Ali[asws] and of your[asws] Progeny[asws] and your[asws] Shiites "*Evil is that which your belief bids you*" in your disbelief of Muhammad[saww] and your belittling of the right of Ali[asws] and his[asws] Progeny[asws] and his[asws] Shiites "*if you are believers*" as you claim to be believers in Musa[asws] and the Torah.

قال (عليه السلام): وذلك أن موسى (عليه السلام) ـ كان ـ وعد بني إسرائيل أنه يأتيهم من عند الله بكتاب يشتمل على أوامره ونواهيه وحدوده وفرائضه بعد أن ينجيهم الله تعالى من فرعون وقومه، فلما نجاهم الله وصاروا بقرب الشام، جاءهم بالكتاب من عند الله كما وعدهم وكان فيه: " إني لا أتقبل عملا ممن لم يعظم محمدا وعليا وآلهما الطيبين ولم يكرم أصحابهما وشيعتهما ومحبيهما؟؟؟ حق تكريمهم، يا عبادى ألا فاشهدوا بأن محمدا خيرخليقتي، وأفضل بريتي، وأن عليا أخوه وصفيه ووراث علمه، خليفته في امته وخير من يخلفه بعده، وأن آل محمد أفضل آل النبيين، وأصحاب محمد (صلى الله عليه وآله) أفضل أصحاب المرسلين، وامة محمد (صلى الله عليه وآله) خير الامم أجمعين ".

Imam Hassan Al-Askari[asws] said: 'And similarly from Musa[as], who had promised the Children of Israel that he[as] would bring a Book from Allah[azwj] which would include in it the Orders and the Prohibitions and the Limits and the Obligations, after they had attained salvation from Pharaoh[la] and his[la] people. When Allah[azwj] Saved them and they came near to Damascus, he[as] came to them with the Book from Allah[azwj] as he[as] had promised them and in it was "I[azwj] do not Accept the deed of any one who does not magnify Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and does not honour their[asws] companions and their Shiites and those that love them[asws] as is their right to be honoured. O My[azwj] servants! Bear witness to Muhammad[saww] being the best of My[azwj] creation and the best of the people, and to Ali[asws] his[saww] brother, who[asws] has his[saww] qualities, and the inheritor of his[saww] knowledge, his[saww] Caliph in his[saww] community and the best of the Caliphs[asws] after him[asws], and that the Progeny[asws] of Muhammad[saww] is preferable to the Prophets[as] and the companions of Muhammad[saww] are preferable to the companions of the Messengers, and the community of Muhammad[saww] is better than all the other communities'.

فقال بنو اسرائيل: لا نقبل هذا يا موسى، هذا عظيم، ثقيل علينا، بل نقبل من هذه الشرائع ما يخف علينا، وإذا قبلناها قلنا: إن نبينا أفضل نبي، وآله أفضل آل وصحابته أفضل صحابة، ونحن امته أفضل من امة محمد، ولسنا نعترف لقوم بالفضل لانراهم ولا نعرفهم.

The Children of Israel said: 'We do not accept this O Musa[as]! This is too much, and heavy for us. But, we accept those laws from this that we find easy and we accept in saying: 'Our Prophet[as] is the best Prophet[as], and his[as] progeny is the preferable progeny and his[as] companions are the preferable companions, and we as a community, are higher than the community of Muhammad[saww]. We do not recognise the preference of a community that we have not seen or know them'.

## - رفع الطور فوق رؤوس بنى اسرائيل: -

## LIFTING OF MOUNT TOOR OVER THE HEADS OF THE CHILDREN OF ISRAEL

فأمر الله تعالى جبرئيل، فقطع بجناح من أجنحته من جبل من جبال فلسطين على قدر معسكر موسى (عليه السلام) وكان طوله في عرضه فرسخا في فرسخ. ثم جاء به فوقه على رؤوسهم، وقال: إما أن تقبلوا ما أتاكم به موسى (عليه السلام)، وإما وضعت عليكم الجبل فطحطحتكم تحته. فلحقهم من الجزع والهلع ما يلحق أمثالهم ممن قوبل هذه المقابلة، فقالوا: يا موسى كيف نصنع؟ قال موسى: اسجدوا لله على جباهكم، ثم عفروا خدودكم اليمنى ثم اليسرى في التراب، وقولوا: يا ربنا سمعنا وأطعنا وقبلنا واعترفنا وسلمنا ورضينا ".

Allah[azwj] Ordered Jibraeel[as] who cut off a part of mountain by his wings, a mountain from the mountains of Palestine appropriate in size to the army of Musa[as], one Farsakh by one Farsakh. Then Jibraeel[as] went with it and let it hang in the air over their heads and said: 'Either you accept what Musa[as] has given you or I[as] will let this mountain drop on you and you will be crushed under it'. They were overcome with anxiety and panic on having to accept this acceptance. They said: 'O Musa[as]! How do we do this?' Musa[as] said: 'Prostrate to Allah[azwj] by your foreheads, then place your right cheeks on the ground and then the left cheeks and say: 'O our Lord[azwj]! We hear and we obey and we accept and we testify to it and we submit to it and we are happy with it'.

قال: ففعلوا هذا الذي قال لهم موسى قولا وفعلا، غير أن كثيرا منهم خالف قلبه ظاهر أفعاله وقال بقلبه " سمعنا وعصينا " مخالفا لما قاله بلسانه، وعفروا خدودهم اليمنى - بالتراب - وليس قصدهم التذلل لله عزوجل، والندم على ما كان منهم من الخلاف ولكنهم فعلوا ذلك ينظرون هل يقع عليهم الجبل أم لا، ثم عفروا خدودهم اليسرى ينظرون كذلك، ولم يفعلوا ذلك كما امروا.

Imam Hassan Al-Askari[asws] said: 'They did what Musa[as] had told them to do with their speech and actions, but many of them opposed in their hearts which they did openly and said to themselves in their hearts "*They said: We hear and disobey*" They opposed in their hearts what they said by their tongues, and their placing of their right cheeks on the earth, and they did not want to humiliate themselves before Allah[azwj] the Almighty. Those who were opposed to this done it with regret and to see whether the mountain comes crashing down on them or not. Then they placed their left cheeks on the ground to see the same, and did not do this act as they had been Ordered to do'.

فقال جبرئيل لموسى (عليه السلام) أما إن أكثرهم لله تعالى عاصون، ولكن الله عزوجل أمرني أن ازيل عنهم هذا الجبل عند ظاهر اعترافهم في الدنيا، فان الله تعالى إنما يطالبهم في الدنيا بظواهرهم لحقن دمائهم، وإبقاء الذمة لهم، وإنما أمرهم إلى الله في الآخرة يعذبهم على عقودهم وضمائرهم.

Jibraeel[as] said to Musa[as]: 'Most of them are obedient, but Allah[azwj] has Told me to take this mountain away from them for their apparent acceptance in this world. Allah[azwj] Deals with them in this world by their apparent deeds to preserve their blood and their progenies, but in the hereafter, Allah[azwj] will Punish them on the basis of their beliefs and their consciences'.

فنظر القوم إلى الجبل وقد صار قطعتين: قطعة منه صارت لؤلؤة بيضاء فجعلت تصعد وترقى حتى خرقت السماوات، وهم ينظرون إليها إلى أن صارت إلى حيث لا تلحقها أبصارهم، وقطعة صارت نارا ووقعت على الارض بحضرتهم، فخرقتها ودخلتها وغابت عن عيونهم.

The people saw that the mountain split into two pieces. One piece turned pearl white and went higher up into the skies, and they were looking at it until it disappeared from their sight. And the second piece became a ball of fire and fell to the ground piercing it and disappeared from their sight underneath it.

فقالوا: ماهذان المفترقان من الجبل؟ فرق صعد لؤلؤا وفرق انحط نارا؟ قال لهم موسى: أما القطعة التى صعدت في الهواء فانها وصلت إلى السماء وخرقتها إلى أن لحقت بالجنة. فاضعفت أضعافا كثيرة لا يعلم عددها إلا الله، وأمر الله أن تبنى منها للمؤمنين بما في هذا الكتاب قصور ودور ومنازل ومساكن مشتملة على أنواع النعم التي وعد بها المتقين من عباده، من الاشجار والبساتين والثمار، والحور الحسان، والمخلدين من الولدان كاللالئ المنثورة وسائر نعيم الجنة وخيراتها.

They said: 'What are these two incidences from the mountain? A part of it becomes pearl and a part of it turns into fire?' Musa[as] said to them: 'As for the part which went rose up in the air, it went to the sky and mixed with the mountains of Paradise. Its size increased manifold, no one knows except Allah[azwj]. And Allah[azwj] Ordered from it to be constructed for the believers in this Book, palaces, and houses, and stations, and resting places containing types of Bounties which have been Promised to the pious servants, from the trees, and the orchards, and the fruits, and the Houries, and the horses and the eternal boys like delightful pearls and the rest of the Bounties of Paradise and the good things therein'.

وأما القطعة التي انحطت إلى الارض فخرقتها ثم التي تليها إلى أن لحقت بجهنم فاضعفت أضعافا كثيرة، وأمر الله تعالى أن تبنى منها للكافرين بما في هذا الكتاب، قصور ودور ومساكن ومنازل مشتملة على أنواع العذاب التي وعدها للكافرين من عباده من بحار نيرانها، وحياض غسلينها وغساقها، وأودية قيحها ودمائها وصديدها، وزبانيتها بمرزباتها، وأشجار زقومها، وضريعها وحياتها - وعقاربها - وأفاعيها، وقيودها وأغلالها وسلاسلها وأنكالها وسائر أنواع البلايا والعذاب المعد فيها.

'And as for the part which fell into the earth, piercing its levels and got mixed with the parts of Hell and its size increased manifold. And Allah[azwj] Ordered to be constructed from it for the disbelievers in this Book, palaces, and buildings, and houses and stations containing types of punishments which have been promised to the disbelieving servants from the seas of fire, and the pools of lava and puss, and vomit and blood and impurities, and the *Zabaniyya* (Angels of Hell) holding their weapons, and the trees of *Zaqqoom*, and the bushes and their thorns, and serpents, and its prisons, and its handcuffs and its chains and other types of difficulties and punishments which are there'.

ثم قال محمد رسول الله (صلى الله عليه وآله) لبني إسرائيل: أفلا تخافون عقاب ربكم في جحدكم لهذه الفضائل التي اختص بها محمدا وعليا وآلهما الطيبين؟

Then Muhammad[saww] the Messenger of Allah[saww] said to the Children of Israel: 'Are you not afraid of the Punishment of your Lord[azwj] due to your struggle against this preference which is espacially for Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]?